

# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## ONE THOUSAND YEARS

Lift up your head, despondent Christian,  
Fling to the winds your needless fears;  
Zion's bright King, your guide and Savior,  
Says you shall reign a thousand years.

What if the clouds, one little moment,  
Hide the sweet light where morn appears?  
Bright is the day, where Christ in glory,  
Says you shall reign a thousand years.

Strong are the foes thy path surrounding,  
Scorning alike thy prayers and tears;  
Sweet is the voice of Him whose promise  
Says you shall reign a thousand years.

A thousand years! O day of glory!  
'Tis the bright star, when morn appears;  
The herald dawn of blissful ages,  
And every day, a thousand years.

A thousand years my own beloved!  
'Tis the bright day from heav'n unroll'd;  
'Tis the the glad morn, whose fadeless glory,  
Prophets and bards so long foretold.  
"And they lived and reigned with  
Christ a thousand years." -Rev. 22: 4.



## THE PILGRIM

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### "TIME"

In the first chapter of Genesis we are told that in the beginning (of time), the earth was without form, and darkness was upon the face of the deep. And at the command of God there was light. "And God divided the light from the darkness. And God called the light Day, (with a capitol D) and the darkness he called Night. (with a capitol N) And the evening and the morning were the FIRST DAY."

Thus we have the account of the beginning of time; or DAY ONE of the measure of time as it pertains to the existence of this world and the history of mankind upon this earth;- and shall continue until another epoch, described in Rev. 10:1-6, when an angel from heaven, clothed in majestical appearance, shall stand with one foot upon the sea, and the other upon the earth, and with uplifted hand, shall swear by him that liveth forever and ever, that there shall be time no longer.

The Bible does not claim that there was no existence before the beginning of time; but rather that there was infinite being, and habitation and order in the universe before this world was. (See Job 38: 4-7, St. John 17: 5, I Cor. 2: 7, Titus 1: 2.) And that such being and order will not terminate with the end of time; but when time is no longer, then will be eternity.

In the first two chapters of Genesis we have an account of the six days of creation, followed by a seventh day of rest, or Sabbath. In a manner there are only seven days, which we call a week; and then a new week begins and runs another course of seven days. This seven day cycle has repeated itself over and over since the first creative week, but there were no more



days of creation;-but the great Sabbath or rest-because it was finished. Gen. 2: 1 says, "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested the seventh day from all his work which he had made." Here the word "rested" is used in the sense that he ceased to do any further acts of creation, and because he ceased from any further works of creation, no mention is made of any eighth day. Thus the seven day week was a complete unit of time, and by it God measured time to his people, and thus wove into their history and worship the impressions and pattern of the plan of the ages. Throughout the Bible, the seven day week, or multiples of it, always signifies completion.

What mighty things were done in those six days of creation! Could our minds be properly impressed with the magnitude of the fact that this world and all that is in it were created in those six days. There is no evidence within the Bible, or outside of it, that there has been any acts of creation since that time. Even those who do not believe the Genesis account freely admit that there has been no more creation within, what they call, historic times.

Because of the inexperience and limited understanding of the finite human mind, some find it difficult to believe that the six days of Genesis 1, were days like our days now, and undertake to read into it some other meaning than what it seems to say. Some have supposed that "one day" in Genesis 1, represents one thousand years; and others think the three days before the sun and moon were made were of unmeasured duration, because verse 14 says, "and let them be for signs, and for seasons, and for days, and for years." But there is no evidence within the account to support these ideas. And if we were to accept them our difficulty of understanding it would be greatly increased.

If one day represents one thousand years, then supposing the day and night about equal, there would be 500 years of day and 500 years of night alternating for that six day period of creation. And so with the



supposition that the first three days were of unmeasured duration; there would also of necessity be three alternating periods of night of equal duration with the day. Such a condition would be to repeatedly revert to the chaotic condition which existed before God commanded the light to shine out of darkness, before the beginning of time. To accept such ideas would greatly confuse the meaning of the context.

We cannot ignore verses 4 and 5 which says, "God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the FIRST DAY." And then the "second day," and "third day," and so on uniformly through the sixth day, with no change of expression or implication. It is more reasonable and easier to understand the account as it reads; that the evening and the morning in verse 5 was the FIRST DAY, and the sun and moon were made on the FOURTH DAY, to "rule" the day and the night which had already been in progress for three days, but was controlled by some other means until those mighty orbs were made. The Spirit of God that moved upon the waters, and the Word of God that commanded the light to shine out of darkness, would be abundantly able to control the night and day until God could create the sun and moon, and command them to take over that function.

It is wholly conceivable that the sun is but a partial concentration of the light of God, "Which no man can approach unto." (I Tim. 6: 16.) "This is the message which we have heard of him (Jesus), and declare unto you, that God is light, and in him is no darkness at all." (I John 1: 5.)

It is generally accepted that Moses wrote both the books of Genesis and Exodus. And he says in Ex. 20: 11, "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day." In this statement which is repeated in Ex. 31:17, there is no indication that Moses was aware that the six days of creation were not of uniform duration, or any different from the days of his own time.

We have already stated that in the Genesis account



of the creation, no mention is made of the eighth day or the day after the Sabbath. It is because the creation week was to be a true pattern of God's eternal plan. This world and all that pertains to it was finished and God entered into rest; and so the apostle says in Heb. 4: 3, that the "works were finished from the foundation of the world." God entered into "rest" from the foundation of the world, and there remained a rest for the people of God. Adam did not enter into God's rest; but, instead, he was driven from Paradise to till the ground in sorrow and the sweat of his face for a living; And verses 2-6 says, "They to whom the gospel was first preached entered not in because of unbelief;" (See Heb. 3: 18-19.) Therefore it remained that someone must enter God's rest. So he says in verse 3, "For we which have believed (in Christ) do enter into rest." And verse 10 says, "For he that has entered into his rest, he also hath ceased from his own works, as God did from his." And to this agrees the words of Jesus when he says, "Come unto me all ye that <sup>labor and</sup> are heavy laden, and I will give you rest." (Matt. 11: 28.)

As there are only seven days in a week, the eighth day is in reality the first day of a new week, and therefore symbolizes a new era; viz., A NEW CREATION; - begotten in Christ Jesus by the Spirit.

Redemption was promised in Eden at the time of the fall, but it could not be inaugurated until the Old World, or First Creation had run its course, which culminated in the great deluge. After the flood God called Abraham to be the father of the new race; and in Genesis 17, promised him a son, through whom was to come the Redeemer- the "Firstborn" of the new Creation. Therefore God commanded Abraham to circumcise Isaac on the eighth day. This was a proper symbol of the new order and the means by which it was to be accomplished.

As this new race of God's people was to <sup>be</sup> begotten in Christ, the promised seed, by the Spirit (born of the Spirit) the circumcision, therefore, signified that the natural birth by the flesh and blood of Adam, who was taken from the ground, was to cease (be cut off). and in order to remain true to the pattern, the first week,  
(continued on page 17.)



## DOING GOOD

by

J. I. COVER

As we therefore have opportunity, let us do good unto all men especially unto them who are of the household of faith. Gal. 6: 10.

The New Year 1956 is upon us, as all former years have come and gone; leaving upon God's time-table a record of our lives, and recording the coming and going of humanity upon this stage of existence. The New Year is but a mark in time of a certain length of duration of continuous movement that God has begun, and can terminate according to his good pleasure and purpose.

We have entered upon this condition at various years in the past, and have become a part of the ways of time. We often do not appreciate the place we occupy, of responsibility for our actions as we pass along the years to the end of our journey. Daily opportunities for action are presented unto us either for good or evil, and the temptation or urge to act comes up for our decision, and as we decide so it is.

We all have the opportunity to do good; everything that God has told us to do is good, as well as what not to do is evil if we do it; even to him that knoweth to do good and doeth it not, to him it is sin. James 4: 17. So we have responsibility when opportunity to do good is presented unto us. Opportunity for good indicates a need for helping others that we are able to perform, so what is an opportunity for action for one may not be for another.

Doing good to others can be performed in many ways, and to many classes of people. No good deed can be done without the help of God; all good comes from God. The good seed, the Word of God entering into the heart grows to produce fruit, and a desire to help others—to do good unto them.

Our first and general means of doing good unto all men is through prayer, I Tim. 2: 1,2, in four ways: supplications, prayers, intercessions, and giving of thanks. We receive benefits from God through people, so God has arranged we can give the good he gives us,



to others. Why the Christian can supplicate and intercede for others I do not know; it is the duty of them to do so, because God enjoins it, James 5: 16. In praying for others we can ask God to give us opportunity to help them. The unfortunate ones in life are always in need of help, Mark 14: 7, Whensoever ye will ye may do them good Jesus says.

In doing good to others we follow in the steps of Jesus; Peter says, "How God appointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him," Acts 10: 38. So this brings to our notice another class "oppressed of the devil" what a condition! of Satan's work! All under him are oppressed. He is a hard master and we can help in the healing work to deliver them from the power of darkness. True the poor oppressed sinner must come to God to be healed. Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6: 37. If we will we can point the sinner to Jesus, and so help that God's goodness may enter into their lives.

The ruling class, those in authority- pray for them and lead a quiet and peaceable life in all godliness and honesty, that is doing good to them; to be respectful, kind, and concerned for their welfare. The self righteous class: Pray for them and at opportunity reprove them.

There is another class- The household of faith; we are in a special manner admonished to do good unto them. Here in the daily walk of life, the kindred association, the mutual bond and tie.-"Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," Matt. 25: 40. Jesus commends doing good in secret, Matt. 6: 4. We should never do good just to be seen of men, but out of true desire to help in time of need. May the New Year find us more concerned for the welfare of others. And let us not be weary in well doing for in due season we shall reap if we faint not. And the old saying: "Do all the good you can, in every way you can, to all the people you can."

Star Rt. Sonora, Calif.



## HOPE BUILT UPON CHRISTIAN INTEGRITY.

by

DAVID A. SKILES

We find in I Cor. 13 that now abideth faith, hope, charity, these three; but the greatest of these is charity. Charity being perhaps the crowning quality in the religion of Jesus Christ, without which, all other religious endeavors would not avail to reach Divine acceptance. Yet hope also is a motive power in the heart and mind of the child of God that beckons him or her on and on toward the celestial and eternal inheritance in the realms of glory that are undefiled and that fade not away, and reserved by God in heaven for all his obedient and faithful ones.

Hope is the legitimate desire or anticipation in the prospect of a glorious fulfilment of a promise given; its fulfilment however yet unseen except as by faith in the Almighty and Infallible God. Faith in God being the foundation upon which all living hope and true Christian activity must rest, is the stepping stone to the lively hope that anchors the soul both sure and steadfast, and which entereth into that within the veil.

Job, of whom it was said, There is none other like him in the earth, a perfect and upright man, one that feareth God and escheweth evil, and holding fast the integrity upon which he could build his profound and glorious hope wherein he could say, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: - . . . Whom I shall see for myself, and mine eyes shall behold and not another; - what hope he had. Though far in the distance he must wait for its fruitage.

How barren and void of hope was our condition when at one time we were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

The apostle Paul in Romans 8: 24 says, "For we are saved by hope: but hope that is seen is not hope: for



what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The same apostle said, "By grace are ye saved." A true and living faith is a basis for hope. Hope prompts and is an incentive to obedience, and obedience to the will of God is the stepping stone to the grace of God by which we reach eternal salvation.

In Titus, ch. 2, we read of a blessed hope, "For the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodly and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

While the hope of eternal life is a most glorious and sustaining element to all on the Christian pilgrimage, yet this hope can only be founded and built upon true Christian integrity. There can be vain and fruitless hopes. We read in the book of Job that "The hope of the hypocrite shall perish."

The definition of Christian integrity might be termed as Loving the Lord with all the heart, soul, mind and strength, and our neighbor as ourself. Here would be no room for loving the world with its sinful vanities, and devices of Satan, of which we should not be ignorant. Should we place our hope upon a false premise; then how sad, how disappointing, what remorse, when we meet that time spoken of in Rev. 22: 12, "And behold I come quickly; and my reward is with me, to give to every man according as his work shall be." And then our plea might be, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils, and in thy name done many wonderful works? And the answer would come, "I never knew you: depart from me, ye that work iniquity."

How beautiful the language of the apostle Peter, I Peter ch. 1, "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus



Christ, as obedient children, not fashioning yourselves according to the former lusts in your ignorance, But as he which hath called you is holy, so be ye holy in all manner of conversation." Here he tells of being redeemed from our vain conversation by the precious blood of Christ, and that our faith and hope might be in God, "seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

Some of the precious words of the Psalmist David are these, "Behold the eye of the Lord is upon them that fear him, and upon them that hope in his mercy, to deliver their souls from death, and to keep them alive in famine." Also these cheering words, "Why art thou cast down O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."

Who can afford to miss, to neglect or let slip the precious opportunity of getting into the proper relationship with God that will entitle him to the BLESSED HOPE of seeing our holy God in his dazzling beauty when every valley shall be exalted, and every mountain and hill be made low, the crooked be made straight, and the rough places plain. When the holy city New Jerusalem shall come down from God out of heaven, prepared as a bride adorned for her husband. When the tabernacle of God will be with men on the New Earth where he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.- Wipe away all tears from their eyes. No more death, sorrow nor crying neither any more pain. "Blessed are the pure in heart for they shall see God."

Oh there's a better world on high;  
Hope on thou pious breast;  
Faint not thou trav'ler; on the sky  
Thy weary feet shall rest.

Rossville, Indiana.



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"ONE-WAY STREET"

THE WAY WHENCE I SHALL NOT RETURN.- JOB 16: 22.

Some years ago a brother was driving his early model car of days gone by when suddenly he was rebuked in warning notes- "This is a one-way street!"

Quickly the brother replied- "I'm only going one way!" But far more profound than he thought was the solemn truth that he uttered. As that brother's life on earth is past, he bears witness that not only his auto, but also his course of living, is going only "one way." His reply echoes the single direction that both he and his fellow travelers have been moving since God divinely ordered time and made man a subject of the same.

As we bid adieu to another year, and embrace a new one, we are again solemnly reminded that each year finds us all farther on as we are divinely called to move onward in the frail stream of humanity with never, for a single second, the privilege to return to any of our life in the past. Not willingly, but truthfully, must we learn the fact expressed in the refrain that we sometimes sing:

I am on a one-way track,

No changing trains, or coming back.

Time, the divinely ordered master of all our life and circumstances, and even of our future and eternity, would remind us that those happy days and scenes which we thought made up life in the past were but dots which colored the "moving picture" upon which we shall never again gaze. The scenes now recalled, either joy or sorrow, were after all, only overnight camping grounds where we were allowed to stop briefly along our onward journey of life.

How often we wished to camp longer, and just spend time at those happy stops of life, but like the salesman replied, "No, I cannot! I must go on." Thus how often TIME solemnly rebukes us, saying to us over and over again- "No! we cannot stop. We must go on."

Time would remind us that the precious treasures of life are not the castles that we build, nor the gold that we hoard, but the wise opportunities that we em-



brace, and the costly investments that we make out of the present minutes, hours, days, and years that our God of love is so graciously giving to all of us, rich and poor alike.

Again TIME is joining the Word of God (Heb. 6:1) and is calling us perhaps louder than ever before, "Let us go on!" But let us be careful that we are not going in the wrong direction on our God-chosen way of life. Let us not park along the way where we are divinely forbidden to stop. Time would tell us that life is not to be spent on the "parking lots" of this sinful world, but in humbly and watchfully traveling onward and forward on our God-planned "one way" street of life. Let us go on! And let us drive carefully and hopefully.

And, if swifter, fleeter, and faster

We must leave behind the irrevocable past,  
Then verily, if faithful, joyful, and hopeful,  
We shall reach our eternal home at last.

-Gospel Herald, by Orrie D. Yoder.

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#### SELFISHNESS AND SELF DENIAL

A certain man with whom I once worked in the building trade, used to say, when we were crowded into some space too close for two to work, "Dan'l there's not room for both of us in here and one of us will have to get out, and it won't be me." While this was said jokingly, I have often thought, how very typical the idea is of human selfishness in all walks of life; among children, young people, married couples, church members and neighbors;- One will have to give up and it will not be me; one will have to bear the heavy load and suffer and it will not be me; one will have to sacrifice and it will not be me. But when there are benefits and privileges, and not enough for both; then "I have the right and I want my own."

But with the self-denying Jesus, who though he was rich, became poor for our sakes, there was not room for him and the self-righteous Pharisees; and one had to go; -and it was Jesus; "who also hath once suffered for sins, the just for the unjust, that he might bring us to God."

D.F.W.



THE RELIGIOUS STATE OF THE JEWS  
AT THE BIRTH OF CHRIST.  
(Concluded from December.)

Their natural descent from Abraham and outward circumcision seemed to them to constitute a sufficient title to an inheritance in the kingdom of God. They were the ones who could strain at a gnat and swallow a camel; blind leaders of the blind, as our Lord calls them in his fearful denunciation, Matt. 23: whited sepulchres, outwardly beautiful, but within full of dead men's bones and all uncleanness. Instead of awakening in the people, by the discipline of the law, the knowledge of sin and sincere repentance, and, by the exposition of the prophets, a longing for redemption; they rather promoted, by the abuse of the law, a hypocritical formalism and spiritual pride; by the abuse of prophecy, a fanatical spirit of political revolution; and by both, the final destruction of their nation.

At the time of our Saviour's appearance the Pharisees occupied, at least in Judea, almost all the posts of instruction; were held in the highest veneration by the people as the only true expounders of the Scriptures and the law; stood at the head of hierarchy; and formed the majority of the Sanhedrim, (comp. Acts. 5: 34. 23:6 sqq.) The New Testament gives us a full account of them, and shows them to us as the deadly enemies of our Lord. The Talmud, which was composed about the end of the second century and beginning of the third, breaths throughout the spirit of Pharisaism.

It would be wrong however, to suppose that all the members of this sect were hypocrites and ambitious hierarchs. There were among them those, who like Nicodemus, (Jno. 3: 1. Mk. 12: 34); honestly sought the truth, though they were bound by the fear of men. Many, though a small minority, certainly strove earnestly to be righteous and holy before God, and experienced such painful inward conflicts, as Paul, himself once a pharisee and even then, like his master, Gamaliel, undoubtedly a noble and earnest man, relates in the seventh chapter of his epistle to the Romans;- conflicts which ended in a helpless cry for redemption, (Rom. 7: 24).



Hence many of the Pharisees embraced the Christian faith, (Acts. 15: 5). This faith they might apprehend in two ways. Either they might become as zealous for justification by faith, as they had formerly been for justification by their own works; like the great Apostle of the Gentiles. Or they might drag in with them much of the Pharisaic leaven of self-righteousness and outward legalism, and thus hinder the pure development of pure Christianity. This we observe already in the Judaistic opponents of Paul; and we trace it through the whole history of the church, in which there is Pharisaism enough to this day, baptized indeed with water, but not with the fire of the gospel.

2. Directly opposed to the Pharisees and their stiff conservatism stood the less numerous SADUCEES. They rejected all tradition, and would acknowledge nothing but the written law to be of any religious authority. Many learned men maintain, that, of the Old Testament canon, they rejected all except the Pentateuch; but there is no sufficient proof of this, and it is in itself improbable, since the Saducees held seats in the Sanhedrim, (Acts 23: 6 sqq.), and sometimes exercised even the office of high priest. It is certain, however, that they denied the existence of angels, the immortality of the soul, and resurrection of the body. Respecting the human will they held Pelagian views, denying any divine influence upon it. They were in general a rationalistic sect, inclined to moral levity, skepticism, and infidelity.

Few of them belonged to the learned professions. With the common people they found not much favor, and their followers were chiefly, as Josephus tells us in his Antiquities, amongst the rich, the worldly minded, and persons of rank. We cannot wonder, therefore, that, in spite of their general hatred of the Pharisees, they made common cause with them in opposition to the Saviour. For men, so entirely destitute of all deeper sense of religious need, Christianity had but little power of attraction. After the destruction of Jerusalem they disappear even from Jewish history, and are only occasionally mentioned in the Talmud as heretics and Epicureans.



3. The misfortunes and party strifes of the Jews finally called forth a third sect, called the Essaeans, or Essenes. We have no information respecting them from the New Testament, but they are spoken of in the writings of Josephus, Philo, and Pliny. They must be regarded as the Jewish monks, a mystic and ascetic sect, of a chiefly practical tendency though not without a theosophic and speculative element, derived either from the Platonic philosophy, or, more probably, from Oriental systems, especially Parsism. They were a quiet, secluded people who dwelt, far from the turmoil of their distracted age, on the western coast of the Dead Sea.

They were divided into four orders; allowed marriage in only one of these; and abolished the oath, except in receiving persons, after their probation, into the number of the initiated. Yea and nay were with them a sufficient guarantee of veracity. They were noted for industry, benevolence, hospitality and honesty. They held their goods in common. The Sabbath they scrupulously observed. They sent gifts to the temple at Jerusalem, but never entered it. Even in their mutual intercourse they observed great secrecy; dreaded contact with the uncircumcised; and would rather die than eat food not prepared themselves or their brethren. Thus, as is frequently the case in mystic sects, their pure religious sense became vitiated with superstition; their spiritual earnestness, with rigid formalism; their quiet seclusion and self-mortification, with the pride of caste.

These Essenes might, in one view, be easily attracted by the mystic element of Christianity; in their pretensions to holiness, they might set themselves against the sermon which pronounced the poor in spirit blessed; or finally, if they went over to Christianity, they would be likely to carry with them much of their monkish spirit and mechanical asceticism. Thus they would favor monasticism in the church, and give rise to many heretical sects, the germs of which we find already noticed in Paul's epistle to the Colossians and the pastoral letters.

-History of The Apostolic Church,-By Philip Schaff;  
(1868)



## NONRESISTANCE

Nonresistance is a gospel principle which should have a place in heart, hand and tongue.

It must be in the heart before it will do us much good elsewhere. A heart filled with real love for God and man has no room for malice, revenge, or desire to "get even" with real or supposed enemies. "Whosoever shall smite thee on thy right cheek, turn to him the other also," must first have a place in the heart before it can be done gracefully on the outside.

The hand and tongue are ruled by the heart. No hand ruled by love for enemies will ever grasp a sword or gun to slay human beings, whether upon the field of battle or elsewhere; will never become clenched in fistic combats, nor grasp the pen to injure fellow men. A hand actuated by a nonresistant heart is given to kind deeds and work for the Lord.

In like manner will the heart which is filled with love move the tongue to send forth messages of good will. Kind words have a burning power which language prompted by malice or the spirit of revenge cannot have. In this our Saviour was a perfect example: "Who when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." His mission was one of peace, good will, love and salvation. While he said many things which fell like thunderbolts upon the heads of evil-doers, you find nothing of the contentious spirit in anything which he said or did.

Nonresistance in the heart means such love and humility in the soul and such meekness and longsuffering in outward life, that the hands and tongues of its happy possessors will always be restrained from deeds of violence. -- Selected.

To think of sin as a mistake is dangerous thinking. One does not think of cancer as a mistake. Sin is a disease which will destroy us if we do not take it to the Great Physician. Our attitude of mind toward sin should be that of horror, of fear, of determined resistance- never of toleration or indifference.- Selected.



(Continued from page 5)

which represented the natural life, was to fully expire, and then the eighth day which was the first day of a new week represented the beginning of the new order.

Therefore, throughout the Old Testament history of the children of Israel, God wove this eighth day symbol into their worship and life to signify the new era that was to come. The great Pentecost feast, and the Jubilee year were especially significant of it. In the Pentecost feast they were to number seven weeks after the first fruits of harvest, and on the morrow "after the weeks were out", which was the fiftieth day- or the first day of a new week- then they were to bring "a new meat offering" which was the firstfruits unto the Lord; and it was to be "baken with leaven." Leaven represents growth and development, therefore they could not have leaven in any of their sacrifices or seven day ceremonies which typified the old order, or Atonement. But the Pentecost was on the morrow after their weeks were out, and then they could bring their new meat offering with leaven which represented the firstfruits of the NEW CREATION which became a reality on the great Pentecost by the baptism of the Holy Ghost.

The great Jubilee year signified the same. It was the fiftieth year, or the first year after seven weeks of years were out. Then began a new era of liberty and return to the inheritance of their fathers.

When Jesus came, therefore, he said, "think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil." And so he died on the cross crying "It is finished." And he rested in the tomb until the Sabbath was "out" and then rose on the eighth day; or first day of a new week, and became the firstfruits of them that slept. Is it any wonder that the first day of the week is the Christians Day?

Ye golden lamps of heaven farewell,  
With all your feeble light;  
Farewell! thou everchanging moon;  
Pale Empress of the night.



And thou refulgent Orb of day,  
In brighter flames arrayed;  
My soul that springs beyond thy sphere,  
No more demands thy aid.

Ye stars! are but the shinning dust,  
Of my divine abode;  
The pavements of those heavenly courts,  
Where I shall see my God;  
Where I shall see my God.

D.F.W.

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### OUR CANDLE IS BURNING OUT

A little girl was asked one evening why she kept so steadily at her work; whereupon she promptly said, "My candle is almost gone and I have no other."

Her answer was suggestive. Life is the candle; and it, too, is partly gone- it may be almost gone- and we have no other. Because her candle would soon go out, the little girl felt impelled to make the most of it while it should last.

What lesson comes from this to your heart, my brother, as you pause at the threshold of a new year to think of the years gone by, of the work to be done, and of the time before in which to do it?

One thing is sure; some of your candle is gone. It may be the greater part of it is burned out now. Quite an appreciable portion of it has gone since 1955 began and it has already started into 1956. Have you any special work that should be done before your candle goes out? All that has gone is gone forever. You can never again have the opportunities that have been neglected. Whatever we do must be done in the little time that is left us. If we are dissatisfied with the little we have done, there is only one remedy-fill full all the time we have left. The candle is rapidly burning out and we have no other

-Adapted from a selected article in 1908 Vindicator.

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Though Christ a thousand time in Bethlehem be born,  
If he's not born in thee, thy soul is still forlorn.



## THE HISTORICAL CHURCH

## THE FIRST APOLOGY OF JUSTIN MARTYR, 140, A.D.

## Chap. XLVII. -DESOLATION OF JUDAEA FORETOLD.

That the land of the Jews, then, was to be laid waste, hear what was said by the Spirit of prophecy. And the words were spoken as if from the person of the people wondering at what had happened. They are these: "Sion is a wilderness, Jerusalem a desolation. The house of our sanctuary has become a curse, and the glory which our fathers blessed is burned up with fire and all its glorious things are laid waste: and Thou refrainest Thyself at these things, and hast held Thy peace, and hast humbled us very sore." And ye are convinced that Jerusalem has been laid waste as was predicted. And concerning its desolation, and that no one should be permitted to inhabit it, there was the following prophecy by Isaiah: "Their land is desolate, their enemies consume it before them, and none of them shall dwell therein." And that it is guarded by you lest any one should dwell in it, and that death is decreed against a Jew apprehended entering it, you know very well.

## Chap. XLVIII.- CHRIST'S WORK AND DEATH FORETOLD.

And that it was predicted that our Christ should heal all diseases and raise the dead, hear what was said. There are these words: "At His coming the lame shall leap as an hart, and the tongue of the stammerer shall be clear speaking: the blind shall see and the lepers shall be cleansed; and the dead shall rise and walk about." And that He did those things, you can learn from the acts of Pontius Pilate. And how it was predicted by the Spirit of Prophecy that He and those who hoped in Him should be slain, hear what was said by Isaiah. These are the words: "Behold now the righteous perish and no man layeth it to heart; and just men are taken away, and no man considereth. From the presence of wickedness is the righteous man taken, and his burial shall be in peace: he is taken from our midst.

## Chap. XLIX.- HIS REJECTION BY THE JEWS FORETOLD.

And again, how it was said by the same Isaih, that



the Gentile nations who were not looking for Him should worship Him, but the Jews always expected Him should not recognize Him when He came. And the words are spoken as from the person of Christ; and they are these: "I was manifest to them that ask not for me; I was found of them that sought me not: I said, Behold Me, to a nation that called not on my name. I spread out my hands to a disobedient and gainsaying people, to those who walked in a way that was not good, but follow after their own sins; a people that provoketh me to anger to my face." For the Jews having the prophecies, and being always in expectation of the Christ to come, did not recognize Him; and not only so but even treated Him shamefully. But the Gentiles who had never heard anything about Christ, until the apostles set out from Jerusalem and preached concerning Him, and gave them the prophecies, were filled with joy and faith, and cast away their idols, and dedicated themselves to the Unbegotten God through Christ. And that it was foreknown that these infamous things should be uttered against those who confessed Christ, and that those who slandered Him, and said that it was well to preserve the ancient customs, should be miserable, hear what was briefly said by Isaiah: "Woe unto them that call sweet bitter, and bitter sweet."

Chap. L.- HIS HUMILIATION PREDICTED.

But that, having become man for our sakes, He endured to suffer and be dishonoured, and that He shall come again with glory, hear the prophecies which relate to this; they are these: "Because they delivered his soul unto death, and He was numbered with the transgressors, He has borne the sin of many, and shall make intercession for the transgressors. For, behold, my Servant shall deal prudently, and shall be exalted and shall be greatly extolled. As many were astonished at Thee, so marred shall Thy form be before men, and so hidden from them Thy glory; so shall many nations wonder, and the kings shall shut their mouths at Him. For they to whom it was not told concerning Him, and they who have not heard, shall understand. O Lord who hath believed our report? and to whom is the arm of the



Lord revealed? We have declared Him as a child, as a root in a dry ground. He had no form nor glory; and we saw Him, and there was no form nor comeliness: but His form was dishonoured and marred more than the sons of men. A man under the stroke, and knowing how to bear infirmity, because His face was turned away: He was despised, and of no reputation. It is He who bears our sins, and is afflicted for us; yet we did esteem Him smitten, stricken, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the chastizement of our peace was upon Him, by His stripes we are healed. All we, like sheep, have gone astray; every man has wondered in his own way. And He delivered Him for our sins; and He opened not His mouth for all His affliction. He was brought as a sheep to the slaughter, and as a lamb before her shearer is dumb, so He openeth not His mouth. In His humiliation His judgment was taken away." Accordingly,

after He was crucified, even all His acquaintances forsook Him, having denied Him, and afterwards, when He had risen from the dead and appeared to them, and had taught them to read the prophecies in which all these things were foretold as coming to pass, and when they had seen Him ascending into heaven, and had believed, and had received power sent thence by Him upon them, and went to every race of men, they taught these things, and were called apostles.

Chap. II.—THE MAJESTY OF CHRIST

And <sup>that</sup> the Spirit of prophecy might signify to us that He who suffers these things has an ineffable origin, and rules His enemies, He spake thus: "His generation who shall declare? because His life is cut off from the earth: for their transgressions He comes to death. And I will give the wicked for His burial, and the rich for His death; because He did no violence, neither was any deceit in His mouth. And the Lord is pleased to cleanse Him from the stripe. If He be given for sin, your soul shall see His seed prolonged in days. And the Lord is pleased to deliver His soul from grief, to show Him light, and to form Him with knowledge, to justify the righteous who richly serveth many. And He



shall bear our iniquities. Therefore He shall inherit many, and He shall divide the spoil of the strong; because His soul was delivered to death: and He was numbered with the transgressors; and He bare the sins of many, and He was delivered up for their transgressions. Hear too, how He was to ascend into heaven according to prophecy. It was thus spoken: "Lift up the gates of heaven; be ye opened, that the King of glory may come in. Who is this King of glory? The Lord, strong and mighty." And how also He should come again out of heaven with glory, hear what was spoken in reference to this by the prophet Jeremiah. His words are: "Behold, as the Son of man He cometh in the clouds of heaven, and His angels with Him." (Dan. 7:13).

#### Chap. LII.- CERTAIN FULFILMENT OF PROPHECY.

Since then we prove that all things which have already happened had been predicted by the prophets before they came to pass, we must necessarily believe also that those things which are in like manner predicted, but are yet to come to pass, shall certainly happen. For as the things which have already taken place came to pass when foretold, and even though unknown, so shall the things that remain, even though they be unknown and disbelieved, yet come to pass. For the prophets have proclaimed two advents of His: the one, that which is already past, when He came as a dishonoured and suffering Man; but the second, when according to prophecy, He shall come from heaven with glory, accompanied by His angelic host, when also He shall raise the bodies of all men who have lived, and shall clothe those of the worthy with immortality, and shall send those of the wicked, endued with eternal sensibility, into everlasting fire with the wicked devils. And that these things also have been foretold as yet to be, we will prove. By Ezekiel the prophet it was said: "Joint shall be joined to joint, and bone to bone, and flesh shall grow again;" and every knee shall bow to the Lord, and every tongue shall confess Him." And what kind of sensation and punishment the wicked are to be in, hear from what was said in like manner with reference to this; it is as follows: "Their worm shall not rest, and their



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fire shall not be quenched;" and they shall then repent  
when it profits them not. (to be continued)

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## NOTICE

There are four more instalments of Justin's apology; after which we intend to publish a treatise by a Brethren writer, 1864, entitled "Nonresistance Asserted, or, The Kingdom Of Christ And The Kingdom Of The World Separated." This is a very thorough doctrinal treatise on the kingdom of Christ, written in simple language, easy to read and understand, yet highly intelligent and analytical; and we believe will be appreciated by all who read it.

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The Home land! O the Homeland!  
The land of souls freeborn!  
No gloomy night is known there,  
But eye the fadeless morn:  
I'm sighing for that country,  
My heart is aching here;  
There is no pain in the Homeland  
To which I'm drawing near.

My Lord is in the Homeland,  
With angels bright and fair;  
No sinful thing nor evil,  
Can ever enter there;  
The music of the ransomed  
Is ringing in my ears,  
And when I think of the Homeland,  
My eyes are wet with tears.

For loved ones in the Homeland  
Are waiting me to come  
Where neither death nor sorrow  
Invades their holy home:  
O dear, dear native country!  
O rest and peace above!  
Christ brings us all to the Homeland  
Of his eternal love

-Selected by Sylvia M. Wolf.



THE PILGRIM  
SCRIPTURAL STUDY

JOSHUA

Joshua, the sixth book of the Old Testament, is the first book in the Bible after those written by Moses. It derives its name from its author, Joshua, who was the successor of Moses, and one of the two men that were worthy to enter the Promised Land; that crossed the Red Sea. Joshua records all the proceedings of the Israelites from the death of Moses to the death of Joshua, and is a story of what the children of Israel accomplished under the leadership of a mighty man of God.

The preceeding book of the Bible brings us up to the possessing of the land of Canaan. Joshua records the conquest of the Israelites of the people of Canaan and how God worked through an obedient people to accomplish his ends. The children of Israel also realized the consequences of disobedience when they lost the battle of Ai through the transgression of Achan.

God worked in a miraculous way through the children of Israel to defeat the Canaanites. The dividing of Jordon, Jericho's fall, and the staying of the sun were very important events in their conquest of the Canaanites. Joshua also records the lands that each tribe of Israel inherited in the land of Canaan. The closing two chapters of the book tells of Joshua's all important charge to the children of Israel that they should abstain from idolatry; and of the burial of the remains of Joseph which they carried all the way from Egypt.

1. Why didn't the Levites receive an inheritance in Canaan?
2. What was the transgression of Achan?
3. Why was the household of Rahab saved in the destruction of Jericho?
4. Why did Joshua command the sun to stand still?
5. Why did the children of Israel fight for the Gibeonites in their battle with the Amorites?
6. Why was Caleb given a special Inheritance?

Melvin G. Coning.



# THE PILGRIM

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NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## MY HEAVENLY HOME.

My heav'nly home is bright and fair,  
Nor pain nor death can enter there;  
Its glitt'ring tow'rs the sun out-shine,  
That heav'nly mansion shall be mine.

My Father's house is built on high,  
Far, far above the starry sky;  
When from this earthly prison free,  
That heavenly mansion mine shall be.

While here a stranger far from home,  
Affliction's waves may round me foam;  
And though, like Lazarus, sick and poor,  
My heavenly mansion is secure.

Let others seek a home below,  
Which flames devour or waves o'erflow;  
Be mine the happier lot to own  
A heavenly mansion near the throne.

Then fail this earth, let stars decline,  
And sun and moon refuse to shine,  
All nature sink and cease to be—  
This heavenly mansion stands for me.



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### HEIRS OF THE PROMISE

This is the first of several articles, under the above title, contemplated by the Editor for the Pilgrim.

Our title is suggested by the words of the apostle Paul in Gal. 3: 26-29, which says, "For ye are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, AND HEIRS ACCORDING TO THE PROMISE.

The substance of Paul's doctrine in the above quotation, is, that the "Children of God" sustain their relationship to him by faith in Christ Jesus; that they are joined to Christ by baptism, and by virtue of union with Christ they are "Abraham's Seed" and "Heirs" according to "The Promise." And further, in this relationship to God, and Christ, and Abraham, there are no national limitations.

It was this last mentioned condition of un-nationality in Paul's doctrine which was the severe tension point between him and the Jews, who were the national "seed," or the seed of Abraham "according to the flesh." And because Paul preached this doctrine to the Gentiles, and made converts of them to the faith of Jesus Christ, the Jews persecuted Paul and sought to kill him.

Remarkable as it may seem, this question which was a burning issue in Paul's time, and for which he suffered martyrdom, has reached to our own time and has become the subject of numerous publications and sermons and lectures.

This work should be considered as a study, rather than authoritative. As much scripture as possible



will be brought to bear upon this interesting subject, and hope thereby to provoke study; rather than dispute. It is not the purpose of this work to attempt to disprove any other views which may be held upon this subject; but rather to attempt to present in a positive way what the New Testament Scriptures seem to teach concerning the relationship of the Gospel to the promise which God made to Abraham. In this respect it can be said that I have accepted Jesus and the New Testament writers as the authorized and inspired interpreters of the Old Testament Scriptures. It should be remembered that the unbelieving Jews, throughout the ministry of Jesus and the apostles- and even to the present time- did not believe the interpretation that Jesus and the apostles gave of the Old Testament prophecies. Even the chosen apostles of our Lord did not understand the Old Testament prophecies until after they were baptized with the Holy Ghost. (See Matt. 16:20; Luke 22:32; 24:21,25; and Acts. 1:6.) Because Paul says there was a "Mystery...which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets BY THE SPIRIT; That the Gentiles should be FELLOWHEIRS, and of the SAME BODY, and partakers of his PROMISE in Christ by the Gospel." (Eph. 3:4-6.) Even after Jesus talked with them on the Emmaus road, after his resurrection, and opened to them the Scriptures concerning himself, they still clung to the Jewish interpretation concerning the Messiah and the "Kingdom." (See Acts. 1:6.) But after they were "filled" with the Holy Ghost, then Peter could preach, "For the PROMISE is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts. 2:39.)

Two prominent questions are suggested by our title, which are: Who are the "Heirs?" and, What "Promise?" The first question is answered in verses 26-29 of the Scripture quoted, viz: "The children of God," who also are the "Seed of Abraham" by virtue of their union with Christ, are the "Heirs." This doctrine of Paul's is further explained in Romans 9:6-8, wherein he says, "For they are not all Israel which are of Israel: Neither because they are the seed of Abraham, are they



all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the PROMISE are counted for the SEED. This atatement reveals more of the reason for the Jews bitter opposition to Paul and his doctrine. For in it he uses the name "Israel" and asserts that it has a greater meaning than natural, or flesh relationship to Abraham. And moreover he makes the startling assertion, that, They which are "the children of the flesh" are NOT the "CHILDREN OF GOD." But the children of the PROMISE are counted for the "Seed."

Therefore our study will be to ascertain what PROMISE God made to Abraham. Beginning with chapter 12, and through chapter 22, of Genesis, God appeared unto Abraham seven times -over a period of about forty years- and made promises to him. (See Gen. 12:2,3,7; 13:14-17; 15:4-9,13-18; 17:1-21; and 22:15-18.) Five of these appearances were while his name was still Abram. And God promised to make of him "a great nation;" his name would be called "great," and he would be a "blessing;" in him "all the families of the earth would be blessed;" his seed would possess the land of Canaan forever, "from the river of Egypt unto the great river, the river Euphrates;" his seed would be as the dust of the earth" and as "the stars of heaven for multitude;" and he would have an "heir", born of his own body.

But in chapter 17, Abram's name is changed to Abraham, which means, "Father of a great multitude," and the former promises are repeated and greatly enlarged. At first, God promised to make of him "a great nation," but now he is promised to be the father of "many nations." And God promised to establish an everlasting covenant relationship with his "Seed" after him; to "be their God." In the former appearances, God promised him an innumerable seed, but he did not identify that "Seed," for as yet he had no child. But in chapter 17 he is promised a "son" of his own wife, (Who was now genetically dead- as was his own body- Rom. 4:19.) His wife's names was also changed to Sarah, (Which means Princess.) "And I will bless her and give thee a son also of her..."



Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac; And I will establish my covenant with him for an everlasting covenant, and with his seed after him... But my covenant will I establish with Isaac, which Sarah shall bear to thee at this set time in the next year." God also gave him the sign of circumcision and commanded him to circumcise Isaac the eighth day. Therefore Isaac was a son of promise, and the progenitor of the promised "Seed of Abraham."

In Gen.22:16-18, the Lord appeared once more to Abraham and confirmed the former promises with an oath: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

It is the 17th chapter of Genesis to which the apostle Paul refers in Romans 9:7,8, and on which he bases his doctrine of the PROMISED SEED and "HEIRS according to the PROMISE." He also refers to this chapter in Rom. 4:13-17, where he says that it was promised Abraham that he should be THE HEIR OF THE WORLD, (which was far greater than the Canaan land, only,) and says this promise was not made through the law, <sup>but</sup> "through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the PROMISE made of none effect... Therefore it is of faith, that it might be by grace; to the end the PROMISE might be sure TO ALL THE SEED... (As it is written, I have made thee a father of many nations.)" Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3:7,8.) Thus the Gospel was preached to Abraham before there was any "Seed" or "Israel." Therefore the "Seed" must conform to the Gospel, (or promised blessing); and not the Gospel be made to conform to the "Seed."

(continued on page 42)



## LOVE AND CHARITY

By Rudolph Cover

When asked which the great commandment in the law is Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thy self." This is the basis for the duty of all mankind toward God and one another. God designs to have his kingdom perfect. He wants his people to have the best, and in heaven it will be just that way. To love God with our whole heart and our neighbor as ourselves is to wish and work for the good of God's kingdom even though at the present it may mean a sacrifice to us. It can even mean giving our lives. Many in the past have died for the faith because they knew it was vital to their own soul's welfare to preserve the record for others and to defend the truth with their lives. It was because others freely gave their lives that we have the word of God today. To love God with our whole heart and our neighbor as ourselves is the most we can do. God does not ask more because it would be impossible for us to do more than this.

Love and charity are synonymous although as different as faith and works. Love is the moving power that causes us to perform and charity is the performance or love in action. If we desire or intend to help someone, this is love. When we do that which we desire and actually perform that help, it is charity. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things." Charity is not only action but is controlled! Self control is essential to possess charity. We must not only keep ourselves from doing wrong but it is absolutely necessary to do right. We must be active. inactivity in good works, only makes us become empty and



an inviting place for "seven other devils." Love and charity must come from within. It must be the intent of the heart. The word of God is a discerner of the thoughts and intents of the heart. Even if a person gave his body to be burned and had not charity, it would profit him nothing.

"God is love; and he that dwelleth in love dwelleth in God, and God in him;" and "He that loveth not knoweth not God; for God is love." Anything less than to love God and our fellow man with our whole heart and soul is sin. "Whosoever hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him." This is strong language, but it conveys the same line of reasoning as to love— "Perfect love casteth out fear." We wouldn't think that because we hated a person we would want to kill, but when we analyze we can see that to hate is to wish someone evil and out of our way. Hate carried to the extreme would bring murder and we have only to pick up a newspaper to see the proof. People don't murder because they love.

Our Christian profession is a high calling and a very serious business. The most valuable thing we possess is at stake. We will either lose our souls or save them by the choice we make and the way we live. Christ has paid the price of redemption which we could not do, but he will not do the thing we must do to obtain eternal life. We must choose to love God and our fellow man with a pure heart fervently. God does not ask us to do the impossible. If we choose to serve God we have the greatest power in the universe to help us and we have the promise that we will not be tempted above that we are able to bear. If we refuse Him that speaketh from heaven, God will be to us a consuming fire.

God does not take pleasure in the death of the wicked, but for any government to exist there must be laws made so that the rights of all can be maintained. Law-breaking must be suppressed. In the world governments the disobedient are punished, imprisoned, and put to death according to the crime committed. In God's kingdom we must be made free from sin or be destroyed because God's



kingdom will be perfect and no sin can dwell therein. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

How good it is that God has perfected a way to separate sin and righteousness. It gives us the highest prospect the mind can imagine. The Christian has the advantage in all things— "godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come." Jesus has shown us our God is a God of love. Let us continue in that love and have charity one for the other.

Love is the fountain whence  
All true obedience flows;  
The Christian serves the God he loves,  
And loves the God he knows.

—Oakhurst, Calif.

#### THE GETHSEMANE OF LIFE

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the death-beds of those we love; it may be the Gethsemane of remorse and well-nigh despair of sins that we will not— but we say cannot— overcome.

Well, in that Gethsemane— aye, even in that Gethsemane of sin— no angel merely, but Christ himself, who bore the burden of our sins, will if we seek him, come to comfort us. He will, if being in agony, we pray. He can be touched with a feeling of our infirmities. He, too, has trodden the winepress of agony alone: He, too, has lain face downward in the night upon the ground, and the comfort which then came to him, He has bequeathed to us, even the comfort to help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—

Dean Farrar.



## SALVATION THE GIFT OF GOD

By M.J. Kinsley

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast," (Eph. 2:8,9 ). "Not by works of righteousness which we have done, but according to his mercy he saved us," (Titus 3:5). Salvation is a gift of God's grace, to be received through faith. After salvation is accepted through the work of grace in the heart, through faith, then the works that accompany salvation will follow; repentance, baptism, and and all the Christian graces and virtues as opportunity may be presented. Then we should know that we are saved from our sins and the power of Satan. If we are in Christ we are in salvation, as he is our salvation. This is our present salvation to continue in through life. If we abide in Christ we then receive the salvation of the soul, as the end of faith, an eternal salvation, (I Peter 1:9, II Lohm 8).

It is not the outward work that saves us, but it proves our salvation and keeps us saved and abiding in salvation;-there is no salvation outside of Christ. There is no other name under heaven whereby we can be saved, (Acts. 4:12). Paul said, "I can do all things through Christ which strengtheneth me." So we must be in Christ and He in us to have the power to do his will. "For it is God which worketh in you both to will do of his good pleasure, (Phil. 2:13). How shall we escape if we neglect so great salvation? Read Heb. 2:1-5. —Submitted.

Arcanum, Ohio.

The mystery of this union with Christ puzzles many. It is an experience which can be lived and and even illustrated, but never fully explained. The old colored man had the right answer for the man who said sarcastically, "You said Christ lives in you, and now you say you are in Him. How can that possibly be?" The old negro said thoughtfully, "See this poker? I'll put it in the fire until it turns red. Now the fire's in the poker and the poker's in the fire. —Selected.



## ENOCH WALKED WITH GOD.

By David A. Skiles

The above words evidently express and imply much more, and a greater field of activity than their primary meaning would indicate. Much more than to infer that he personally walked side by side with God. He too like Adam was created in the image of God, by which we must concede that one aspect of God bears similarity to the human frame. But this perhaps is only one of of the manifold parts of His Divine Being, for so radiant, dazzling and illustrious was the sight of his being that he said "No man shall see my face and live."

What then constituted Enoch's "Walk with God;" so near, so close was his dive relationship with God that in his early time in the history of the world the Apostle Jude could say of him, "And Enoch also, the seventh from Adam, prophesied of these saying, Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

So near and harmonious was Enoch with God that he must have revealed to him as it were the end from the beginning; this judgment being the end-time judgment as also referred to by the prophet Zechariah chapter 14. Enoch must have been so at one with God, so filled with godliness, so obedient to God's will, that he "pleased God;" and so was translated that he should not see death.

Now why are these things written? Are they not written for ensamples, and for our admonition upon whom the ends of the world are come. Are they not written for incentives that we too should walk with God and please him? God wills that we should walk with him, and extends his welcome voice "Come unto me all ye that are heavy laden." Yes "Draw nigh unto me and I will draw nigh unto you." What an appeal of welcome in Rev. 3:20, "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come into him, and sup with him and he with me." What profound and



lovely companionship this would be. Oh for a closer walk with God, A calm and heavenly frame. A light to shine upon the road That leads me to the Lamb.

Who will not finally want to be on the Lord's side? And how beautiful are the words of the Psalmist 16:11, "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

If then it is so profitable, so secure and so wise to walk with God, why then does not every one do so? It is because there is another, a forceful opposing power to lure the children of men to his side, to walk with him upon that road that leads to misery, destruction, condemnation and woe. He waves before them his glittering wares of vanity, sinful pleasures, self esteem, pride, greed for wealth and fame and such like; the end of which road will lead with him (The Evil One) to the regions of the doomed. But look at this: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night... The ungodly are not so; but are like the chaff which the wind driveth away."

Here then we have two powerful leaders. With which will we walk? One thing each one has in his possession is the power of choice, the power to choose. So in surveying the good and evil, the profit and loss, the wisdom and folly that these leaders can afford us, it is ours to determine which we will walk with, which one we serve, which one we love and admire. In the book of Joshua 24:15, we find where Joshua told Israel "Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell... And the people answered and said, God forbid that we should forsake the Lord, to serve other gods."



Noah: It is also said of him in Scripture that "He walked with God." And before the fountains of the deep were opened, and the rains descended from heaven, he was safe in the ark, no doubt in close companionship with God, above the destroying deluge.

To love the truth, and keep the commandments of God, can be called a walk with God. It is written "Delight thyself in the Lord, and he will give thee the desire of thine heart, Commit thy way unto the Lord; trust also in him and he will bring it to pass. How safe, how sure, how secure to walk with God, for the Psalmist declared "He shall cover thee with his feathers, and under his wings shalt thou trust, his truth shall be thy shield and buckler.

They that truly walk with God, are near him, wait for, and upon him, can rejoice in the blessed words of Isaiah 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

It is only definitely said of Enoch and Noah that they walked with God. But that many others of the faithful and righteous Ancients also walked with Him in their earthly pilgrimage is evident, and are now with him in his holy habitation and presence.

The most noble and highest calling on earth is to walk with God, who then is our guide, our captain, our King, our High Priest and our exceeding great reward.

-Rossville, Ind.

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### SANCTIFICATION

Sanctification is the inner work of God whereby we are progressively entering into His glory. It is the preparation of the soul for glory; it is regeneration carried on. Holiness is spiritual health. Sin is spiritual sickness and often makes for bodily disease. There has been so much false teaching and evil living on the part of some who claim to be wholly sanctified that many Christians are afraid of the word. But sanctification is a doctrine taught in the Scriptures. All Christians should know what the Bible says on the



subject. In the first place there can be no sanctification of the flesh, of the old nature. It is a judged, condemned thing before God. Rom. 8:7,8. You will have no trouble about sanctification if you have the Sanctifier living in you.

Regeneration means to be born again. Sanctification means to live the born again life. In justification we are declared righteous, in order that in sanctification we may become righteous. Justification is what God does FOR us. Sanctification is what God does IN us. Justification puts us into right relationship with God; it delivers us from the avenging wrath of God. Sanctification exhibits the fruit of that relationship; it conforms us to His image. In justification we get something we never had before, while in sanctification we get rid of something we always had. Justification removes the guilt of sin, while sanctification removes the power of sin. Sanctification may be viewed as past, and future; as instantaneous, progressive, and complete. It begins at conversion and end with glorification. As past it is an instantaneous work at the time of conversion. I Cor. 6:11; Heb. 10:10-14; 13:12; 9:13,14. Second, as present, the work of the Holy Spirit is to identify us with Christ. He lives in us. It is a progressive work, a gradual change from one glory to another glory unto His image. It is both a gift and a task. II Cor. 3:18. Third, as future, it is complete, perfected. Sanctification is glorification begun, Glorification is sanctification completed. Someday the believer is to be complete in all departments of Christian character, no Christian grace missing. I John 3:2. The Christian sanctification will be complete and final at the Lord's return. I Thess. 3:13; 5:23. -Pastoral Messenger.

Selected from Gospel Herald, 1953.

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Oh sweet to think while striving,  
The goal of life to win;  
That just beyond the shores of time,  
The better years begin.

- Selected.



THE PILGRIM  
CONFESSION UNTO SALVATION

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By Maurice A. Hess

An incident occurring in a distant state recently was called to my attention. A young woman raised in a family of our faith was in the company of friends attending a revival meeting of another denomination. One evening the minister conducting the revival asked her if she had ever made an "open confession." She told him she was raised in a Christian home, but she had never made any profession. The minister then quoted Romans 10:10, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The minister convinced her that, on the promise given in the above passage, if she made an open confession, she was "saved."

Respect for the truth causes us to examine candidly the argument of that minister. If he would tell un-discriminating young minds that they cannot be saved WITHOUT a public confession instead of telling them that they are saved BECAUSE OF a public confession, he would be much nearer the truth. In my judgment this is a vital discrimination. Our church does have "open" confession of faith as an essential part of the baptismal service, but that confession and the act of baptism does not guarantee salvation unless all the terms of salvation are heeded. The public confession is not insurance or protection; it is a necessary step in entering in with the covenant people of God.

The young woman was persuaded to believe that our church does not provide protection for persons from the time they reach the age of accountability until the time they usually join the church. This statement is correct, but it calls for two explanations. First, the protection offered by any minister on any terms other than the gospel terms is a COUNTERFEIT protection. Second, custom or convenience cannot legitimately postpone the usual time for joining the Church after the age of accountability is reached, and then claim protection during the intervening time. For repentant sinners NOW is the accepted time, NOW is the day of salvation. Our Church provides the opportunity for



protection just as soon as the age of accountability is reached, and none of us, minister or lay member, should be remiss in making known to those with whom we come in contact the good news of this opportunity for salvation.

This fallacious doctrine that salvation may be obtained by public confession alone is doubly deceptive because it is the usual accompaniment of revival meetings. On such occasions the typical mind is emotionally upset and the discriminating faculties of good reasoning do not function normally. The sincere soul seeks salvation and is easily misled by misapplications of scripture. The logic, or rather the lack of it, of the revivalist who offers salvation through public confession alone is broken down by his usual accompanying doctrine of reconsecration. If the first confession afforded protection, ask them why it is necessary to do it all over again each year when the revivalist returns. Usually they will look blank and want to talk about something else.

This matter should be of particular concern to each one of us, for it is a snare by which too many of our sincere young people are led astray. In these days we cannot reasonably expect that they will not at some time come in contact with the spirit and doctrine of revivalism. John 17:15, "I pray not that thou shouldst take them out of the world, but that thou shouldest keep them from the evil." Teach young and old to understand this basic fallacy, indoctrinate them in the scriptural basis for salvation in order that they may have the power to stand firm in the day of temptation.

-Vindicator, 1935.

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#### THE EPICUREANS AND THE STOICKS

Acts. 17:16-18 says, that while Paul was in Athens his spirit was "stirred in him when he saw the city wholly given to idolatry... Then certain philosophers of the Epicureans, and of the Stoicks encountered him."

Mosheim's Ecclesiastical History gives us a brief account of the religion of these philosophers to whom Paul preached on Mars Hill, as follows:



"About the time of Christ's appearance upon earth, there were two kinds of philosophy which prevailed among the civilized nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other, that of the orientals, which had a great number of votaries in Persia, Syria, Chaldea, Egypt, and even among the Jews. The former was distinguished by the simple title of "philosophy." The latter was honoured with the more pompous appellation of "science" or "knowledge," since those who embraced this latter sect pretended to be the restorers of the knowledge of God, which was lost in the world. The followers of both these systems, in consequence of vehement disputes and dissensions about several points, subdivided into a variety of sects. It is, however, to be observed that all the sects of the oriental philosophy deduced their various tenets from one fundamental principle, which they held in common; whereas the Greeks were much divided even about the first principles of science.

As we shall have occasion hereafter to speak of the oriental philosophy, we shall confine ourselves here to the doctrines taught by the Grecian sages, and shall give some account of the various sects into which they were divided.

Among the Grecian sects there were some which declared openly against all religion; and others who, though they acknowledged a deity, and admitted a religion, yet cast a cloud over the truth, instead of exhibiting it in its genuine beauty and lustre.

Of the former kind were the Epicureans and academics. The Epicureans maintained, "that the world arose from chance; that the gods, whose existance they did not dare to deny, neither did, nor could, extend their providential care to human affairs; that the soul was mortal; that 'pleasure' was to be regarded as the ultimate end of man; and that 'virtue' was neither worthy of esteem nor choice, but with a view to its attainment. The Academics asserted the impossibility of arriving at truth, and held it uncertain, whether the gods existed or not; whether virtue was preferable to vice, or vice to virtue. These two sects, though they struck at the



foundations of all religions, were the most numerous of all others at the birth of Christ, and were particularly encouraged by the liberality of the rich, and the protection of those in power.

We observed in the preceeding section that there was another kind of philosophy in which religion was admitted, but which was, at the same time, deficient by the obscurity which it cast upon truth. Among this class may be reckoned the Platonists, the Stoics, and the followers of Aristotle, whose subtile disputations concerning God, religion, and the social duties, were of little solid use to mankind. The nature of God as explained by Aristotle is something like the principle that gives motion to a machine; it is a nature happy in contemplation of itself, and entirely regardless of human affairs; and such a divinity who differs but little from the God of Epicurus, cannot reasonably be the object either of love or fear. What then could be expected from such a philosophy? Could anything solid or satisfactory, in favor of piety and virtue, be hoped for from a system which excluded from the universe a divine Providence, and insinuated the mortality of the human soul.

The God of the Stoics had somewhat more majesty than the divinity of Aristotle; nor is he represented by those philosophers as sitting above the starry heavens in a supine indolence, and perfect inattention to the affairs of the universe. Yet he is described as a corporeal being, united to matter by a necessary connection, and subject to the determination of an immutable 'fate' so that neither rewards nor punishments can properly proceed from him. The learned also know that in the philosophy of this sect, the existence of the soul was confined to a certain period of time. Now it is manifest that these tenets remove, at once, the strongest motive to virtue, and the most powerful restraints upon vice; and therefore the stoical system may be considered as a body of specious and pompous doctrine, but at the same time, as a body without nerves or any principles of consistence and vigour."—Such was the religion which Paul encountered in Athens.



"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the PROMISE of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by PROMISE. Wherefore then serveth the law? It was added because of transgressions, till the SEED should come to whom the PROMISE was made." Therefore Matt. 1:1 says, "The book of the generation of Jesus Christ, the son of David, THE SON OF ABRAHAM."

It is evident from the foregoing consideration of the numerous promises, or PROMISE, which God made to Abraham, that it contained both an earthly and an heavenly prospect. And we know now, from the New Testament interpretation of it, that the heavenly prospect far exceeded the earthly. And that Abraham understood it so, is clearly indicated in the eleventh chapter of Hebrews: "For he looked for a city which hath foundations, whose builder and maker is God... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth... But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city... And these all, having obtained a good report through faith, received not the PROMISE: God having provided some better thing for us, that they without us should not be made perfect."

(Next issue: THE IMMUTABLE PROMISE, AND THE CHILDREN OF GOD.)

- D.F.W.

#### COMMUNION NOTICE

We the Old Brethren of the Salida Church, Salida, Calif., have appointed a communion meeting on the 21st day of April, 1956. We extend a general invitation to brethren and sisters of like precious faith upon the occasion. —Christie R. Cover.



THE HISTORICAL CHURCH  
THE FIRST APOLOGY OF JUSTIN MARTYR, 140, A.D.

Chap. LII.- Continued.

And what the people of the Jews shall say and do, when they see him coming in glory, has been thus predicted by Zechariah the prophet: "I will command the four winds to gather the scattered children; I will command the north wind to bring them, and the south wind, that it keep not back. And then in Jerusalem there shall be great lamentation, not the lamentation of mouths or of lips, but the lamentation of the heart; and they shall rend not their garments, but their hearts. Tribe by tribe shall they mourn, and they shall look on him whom they have pierced; and they shall say, Why, O Lord hast Thou made us to err from Thy way? The glory which our fathers blessed, has for us been turned into shame."

Chap. LIII.- SUMMARY OF THE PROPHECIES.

Though we could bring forward many other prophecies, we forebear, judging these sufficient for the persuasion of those who have ears to hear and understand; and considering also that those persons are able to see that we do not make mere assertions without being able to produce proof, like those fables that are told of the so called sons of Jupiter. For with what reason should we believe of a crucified man that He is the first-born of the unbegotten God, and himself will pass judgment on the whole human race, unless we had found testimonies concerning Him published before He came and was born as man, and unless we saw that things had happened accordingly— the devastation of the land of the Jews, and men of every race persuaded by His teaching through the apostles, and rejecting their old habits, in which, being deceived, they had had their conversation; yea, ourselves too, and knowing that the Christians from among the Gentiles are both more numerous and more true than those from among the Jews and Samaritans? For all the other human races are called Gentiles by the Spirit of prophecy; but the Jewish and Samaritan races all called the tribe of Israel, and the



house of Jacob. And the prophecy in which it was predicted that there should be more believers from the Gentiles than from the Jews and Samaritans, we will produce: it ran thus: "Rejoice, O barren, thou that dost not bear; break forth and shout, thou that dost not travail, because many more are the children of the desolate than of her that hath an husband." For all the Gentiles were "desolate" of the true God, serving the works of their hands; but the Jews and Samaritans, having the word of God delivered to them by the prophets and always expecting the Christ, did not recognize Him when He came, except some few, of whom the Spirit of prophecy by Isaiah had predicted that they should be saved. He spoke as from their person: "Except the Lord had left us a seed, we should have been as Sodom and Gomorrah." For Sodom and Gomorrah are related by Moses to have been cities of ungodly men, which God burned with fire and brimstone, and overthrew, no one of their inhabitants being saved except a certain stranger; a Chaldean by birth, whose name was Lot; with whom also his daughters were rescued. And those who care may yet see their whole country desolate and burned, and remaining barren. And to show how those from among the Gentiles were foretold as more true and more believing, we will cite what was said by Isaiah the prophet; for he spoke as follows: "Israel is uncircumcised in heart, but the Gentiles are uncircumcised in flesh." So many things therefore, as these, when they are seen with the eye, are enough to produce conviction and belief in those who embrace the truth, and are not bigoted in their opinions, nor are governed by their passions.

#### Chap. LIV.- ORIGIN OF HEATHEN MYTHOLOGY.

But those who hand down the myths which the poets have made, adduce no proof to the youths who learn them; and we proceed to demonstrate that they have been uttered by the influence of wicked demons, to deceive and lead astray the human race. For having heard it proclaimed through the prophets that the Christ was to come, and that the ungodly among men were to be punished by fire, they put forward many to be called sons of Jupiter,



under the impression that they would be able to produce in men the idea that the things which were said with regard to Christ were mere marvellous tales, like the things which were said by the poets. And these things were said both among the Greeks and among all nations where they (the demons) heard the prophets foretelling that Christ would specially be believed in; but that in hearing what was said by the prophets they did not accurately understand it, but imitated what was said of our Christ, like men who are in error, we will make plain. The prophet Moses then, was, as we have already said, older than all writers; and by him, as we have also said before, it was thus predicted: "There shall<sup>not</sup> fail a prince from Judah, nor a lawgiver from between his feet, until He come for whom it is reserved; and He shall be the desire of the Gentiles, binding His foal to the vine, washing his robe in the blood of the grape." The devils, accordingly, when they heard these prophetic words, said that Bacchus was the son of Jupiter, and gave out that he was the discoverer of the vine, and they number wine (or, the ass) among his mysteries; and they taught that, having been torn in pieces, he ascended into heaven. And because in the prophecy of Moses it had not been expressly intimated whether He who was to come was the Son of God, and whether He would, riding on the foal, remain on earth or ascend into heaven, and because the name of "foal" could mean either the foal of an ass or the foal of a horse, they, not knowing whether He who was foretold would bring the foal of an ass or a horse as the sign of His coming, nor whether He was the Son of God, as we said above, or of man, gave out that Bellerophon, a man born of man, himself ascended to heaven on his horse Pegasus. And when they heard it said by the other prophet Isaiah, that He should be born of a virgin, and by His own means ascend into heaven, they pretended that Perseus was spoken of. And when they knew what was said, as has been cited above, in the prophecies written aforetime, "Strong as a giant to run his course," they said that Hercules was strong, and had journeyed over the whole earth. And when again, they learned that it had



been foretold that He should heal every sickness, and raise the dead, they produced AEsculapius.

Chap. IV.- SYMBOLS OF THE CROSS.

But in no instance, not even in any of those<sup>so</sup> called sons of Jupiter, did they imitate the being crucified; for it was not understood by them, all the things said of it having been put symbolically. And this, as the prophet foretold, is the greatest symbol of His power and rule; as is also proved by the things which fall under our observation. For consider all the things in the world, whether without this form they could be administered or have any community. For the sea is not traversed except that trophy which is called a sail abide safe in the ship; and the earth is not ploughed without it: diggers and mechanics do not their work, except with tools which have this shape. And the human form differs from that of the irrational animals in nothing else than in its being erect and having the hands extended, and having on the face extending from the forehead what is called the nose, through which there is the respiration for the living creature; and this shows no other form than that of the cross. And so it was said by the prophet, "The breath before our face is the Lord Christ." And the power of this form is shown by your own symbols on what are called "vexilla" (banners) and trophies, with which all your state possessions are made, using these as the insignia of your power and government, even though you do so unwittingly. And with this form you consecrate the images of your emperors when they die, and you name them gods by inscriptions. Since therefore, we have urged you by reason and by an evident form, and to the utmost of our ability, we know that now we are blameless even though you disbelieve; for our part is done and finished.-(To be continued).

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NOTICE

There are three more instalments of Justin's Apology, including the edict of the Emperor, in response to his defense of the Christians. After which we intend to publish a treatise by a Brethren writer, 1864, entitled



"Nonresistance Asserted, or, The Kingdom Of Christ And The Kingdom Of The World Separated." This is a very excellent doctrinal treatise on the Kingdom of Christ; written in simple language, easy to read and understand, yet highly intelligent and analytical. And we believe it will be appreciated by all who read it. -Editor.

#### PRAISE AND WORSHIP

O worship the King, all glorious above!  
O gratefully sing his power and his love!  
Our shield and defender, the Ancient of days,  
Pavilioned in splendour, and girded with praise.

O tell of his might! O sing of his grace!  
Whose robe is the light, whose conopy space.  
His chariots of wrath the deep thunderclouds form,  
And dark is his path on the wings of the storm.

The earth, with its store of wonders untold,  
Almighty, thy power hath founded of old,  
Hath 'stablished it fast by a changeless decree,  
And round it hath cast, like a mantle, the sea.

Thy bountiful care, what tongue can recite?  
It breathes in the air, it shines in the light;  
It streams from the hills; it descends to the plain,  
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail,  
In thee do we trust, nor find thee to fail;  
Thy mercies, how tender! how firm to the end!  
Our Maker, Defender, Redeemer, and Friend!

O measureless Might! ineffable Love!  
While angels delight to hymn thee above,  
The humbler creation, though feeble their lays,  
With true adoration shall sing to thy praise.

- Robert Grant, 1833; Psalm 104.



## BIBLE STUDY

## "JUDGES"

JUDGES, seventh book of the Bible, records that period when Israel was ruled by judges before the time of the kings; from which fact it derives its name. It records many of Israel's great victories over those whom God told them to destroy. Also recorded, are discouraging defeats, which the Lord sent as punishment for their sins; such as the oppression of Jabin, king of Canaan. But God deliveres them at this time by Deborah and Barak.

Among the faithful is Gideon whom God called to lead the small band of men against the great hosts of the enemy. And what a victory he won over those who oppressed Isreal. But as soon as Gideon is dead Israel sins again, and Abimelech's wicked reign begins. After a bloody career he is mortally wounded by a piece of millstone thrown upon him by a woman; and has his own armourbearer to slay him.

Again Israel sins and God brings them under the oppression of the Philistines and the Ammonites. Then they cry to God, and he sends deliverance through the marvelous victory of Jephthah.

Israel is once more oppressed by the Philistines, because of their sins, and are finally dillivered through the great strength of Samson as he pulls down the house upon them and himself, after being captured when the treachery of Delilah revealed the secret of his strength.

What an example we find in this book of the tender mercy; and yet the severe judgment of God in dealing with his people.

1. What woman was judge of Israel?
2. Who slew Sisera the Canaanite?
3. How did Gideon prove God, before going against the Midianites?
4. How did God select Gideon's army, and how many were there?
5. What was the secret of Samson's great strength?

Daniel S. Wagner.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## WHEN THE MISTS HAVE ROLLED AWAY

When the mists have rolled in splendor  
From the beauty of the hills,  
And the sunlight falls in gladness  
On the river and the rills,  
We recall our Father's promise  
In the rainbow of the spray:  
We shall know each other better  
When the mists have rolled away.

Oft we tread the path before us  
With a weary, burdened heart;  
Oft we toil amid the shadows,  
And our fields are far apart;  
But the Saviour's "Come, ye blessed!"  
All our labor will repay,  
When we gather in the morning  
Where the mists have rolled away.

We shall come with joy and gladness,  
We shall gather round the throne;  
Face to face with those that love us,  
We shall know as we are known;  
And the song of our redemption  
Shall resound through endless day,  
When the shadows have departed,  
And the mists have rolled away.

—Annie Herbert.



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### HEIRS OF THE PROMISE- THE IMMUTABLE PROMISE AND THE CHILDREN OF GOD.

In Heb. 6:13-18 we read, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee, . . . That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

Immutable, means unalterable; and in those two things, (BLESSING AND MULTIPLYING of the seed of Abraham,) God will not go back or change his word. However the "Blessing" which was promised to the "Seed" of Abraham, of which the "Children of God" are "Heirs," did not originate in Abraham or his time. In Titus 1:2 we read, "In hope of Eternal Life, which God, that cannot lie, PROMISED before the world began." And Jesus says, in Matt. 25:34, when he returns to earth again, that then he will say to the righteous on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you FROM THE FOUNDATION OF THE WORLD." Therefore ETERNAL LIFE and THE KINGDOM, which are a related whole, was not a new thing when it was promised to the seed of Abraham; but was that which was already determined in the mind of God before the world began. And the SEED itself was a part of the PROMISE; for which reason Paul calls the children of God the "Children of the PROMISE."

As already stated, at the time the promise was made Abraham had no child, so there was not only a promised BLESSING but also a promised SEED through which the blessing would come. And this was made possible, only, by a supernatural act of God, who gave them power to beget a son after they were past the age of bearing.



For this reason Paul says, (Gal. 4:29), that Isaac was born after the "Spirit. And "we" (the children of God by faith,) as Isaac was, are the "children of the PROMISE."

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are THE TWO COVENANTS; the one from mount Sanai, which gendereth to bondage, which is Agar. (Hagar). For this Agar is mount Sanai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. (Gal. 3:22-27; Isa. 54.)

This is also allegorical language, and signifies the "Children of God" begotten in Christ Jesus by the Spirit (without an husband) who far exceed in number the children of the flesh, begotten by the natural process of conception and birth. And because they are Christ's they are ABRAHAM'S SEED and HEIRS ACCORDING TO THE PROMISE.

"For before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." (Isa. 66: 7-8; see also verses 5 & 12).

"And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, According to the ETERNAL PURPOSE which he purposed in Christ Jesus our Lord. . . Of whom the whole family in heaven and earth is named."



Here it is further revealed that God purposed eternally (before the world was) in Christ Jesus to have a universal FAMILY in earth and heaven to be united in him and bear his name; which could be none other than the "Children of God."

Adam was made in the image of God; and Luke calls him "The son of God." God blessed him (them) <sup>and said</sup> to be fruitful and multiply and replenish (fill) the earth and subdue it. And have dominion over every living thing that moveth upon the earth. He was also put in the garden of Eden where was every tree that was pleasant to the sight and good for food; The tree of life also was in the midst of the garden and the tree of knowledge of good and evil. Thus it is clearly indicated that Adam was HEIR OF THE WORLD, and had full opportunity to inherit eternal life and the "kingdom" which was promised and prepared before the world began. But Adam lost his "sonship" and inheritance because of sin; and instead of his children becoming children of God and heir of the PROMISE, they were alienated from God and became the children of the wicked one and they all died in the flood.

Therefore God had no people or nation with whom he could establish a covenant of faith. There were faithful individuals such as Enoch and Noah, but of none of them did God promise to make a nation or "seed" to enter into covenant relationship with him to be his children and "HEIRS OF THE PROMISE."

There is no indication of any progeny from Abel who was faithful; but whom Cain slew. And so Cain's posterity prevailed and constituted the nation or people of the earth; but they were not the children of God. Adam had been driven out of Paradise to till the ground which was cursed for his sake, and the inhabitants of the world sank deeper and deeper in sin; and for two hundred and thirty five years no one called on the name of the Lord. But when Adam was an hundred and thirty years old he begat a son in his own likeness, after his own image, and Adam's wife called his name Seth: for God, said she, hath appointed me another seed instead of Abel whom Cain slew. "And to Seth. . . was



born a son and he called his name Enos: Then began men to call upon the name of the Lord.

About three hundred years after the flood God separated Abraham unto Himself from the rest of the people of the earth, and laid in him the foundation for the SEED, both of the promised Redeemer and the redeemed. The relationship between God and Abraham was a covenant of faith which formed a bond or union between them like a marriage vow. God promised and Abraham believed; therefore God counted it to him for righteousness, and promised to establish it with his "seed" after him for an everlasting covenant TO BE THEIR GOD, Gen. 17:7,8. Thus the "seed" of Abraham are the children of God by faith. (Gal. 3:26-29).

It was not the nationality; but the covenant, which established the relationship to God. This is evident by the fact that neither Ishmael nor Esau were reckoned as the "seed." Relation to Abram or Isaac by natural birth was not sufficient to make them "heirs" of the PROMISE. Even Jacob did not become heir by virtue of birth alone; but it was necessary for him to have the blessing of his father Isaac to inherit the promise made to Abraham.

There was also another chief condition to be complied with, which, if not done, would forfeit the right to membership in the covenant family and promised inheritance. This was the SIGN of the covenant, which was circumcision. "This is my covenant which ye shall keep between me and you and they seed after thee; every man child among you shall be circumcised. . . and it shall be a token of the covenant betwixt me and you. . . and the uncircumcised man child whose flesh of his foreskin is not circumcised, THAT SOUL SHALL BE CUT OFF FROM HIS PEOPLE; HE HATH BROKEN MY COVENANT. This clearly shows that with respect to the inheritance, the covenant relationship superceeded that of the flesh.

From the foregoing consideration some facts are revealed as follows: ETERNAL LIFE and the KINGDOM were promised and prepared before the world began. There was a promised BLESSING and a promised SEED,-

(continued on page 66.)



## THE ABUNDANT LIFE

By Marvin B. Crawmer

In explaining the beautiful parable of the Good Shepherd and the sheep, Jesus said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

We hear much in this day and time about how to obtain material things which will give us comfort, leisure, and pleasure. Indeed, it has almost reached the point where those who do not avail themselves of them are considered shiftless, and are not doing as well as they should.

This is a very good example of how the "thief" or adversary of our souls would twist our reasoning, and cause us to think that the more abundant life which Jesus brought to us is to be had and enjoyed by easy living here in the world; thus stealing our love away from God and placing it upon material "things". In St. Luke 12:15 we hear Jesus say, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he posseth."

What then is the "more abundant life" which Jesus came to bring to us? And how can we attain to it if it cannot be found in the "things" which we may acquire? Every experienced Christian can answer these questions. Inasmuch as he knows that from the very moment that he, or she, gave their heart to Jesus, and became obedient to his commandments, life became more full, more sweet, more joyful, and the peace of God which passeth all understanding, began to keep their hearts and minds through Christ Jesus.

We believe most everyone enjoys life to a greater or lesser degree; and too, that there is a certain amount of pleasure to be had even in gaining earthly riches, and appropriating them selfishly. But our desire here is to speak of the "Solid joys, and lasting treasure, which none but Zion's children know."

Who can fully appreciate the difference between living a life which is hid with Christ in God, and



that which can only end in judgment and condemnation? The one looking forward with joy and confidence to the day when Christ, who is our life shall appear, that they also may appear with him in glory. The other with but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

Only those who are living in the divine service of Jesus can know the EXTRA blessings, and EXTRA joys which can be enjoyed in no other way. Even the common labours and experiences of everyday living take on a new fullness and satisfaction, with a duplex reward for those who do service, as unto the Lord, and not unto men.

We cannot experience the fullness of life to a greater degree than that to which we are able to love both God and man. The worldling loves the world and the "things" that are in the world. Therefore the love of the Father is not in them. While he goes about seeking earthly treasure and worldly pleasure, which shall all pass away with the world, the Christian is laying up treasure in heaven, which shall endure throughout eternity.

Not only does the child of God have a more abundant life here in this world, but as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

-Long Barn, Calif.

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"...AND THAT HE IS A REWARDER..."

The very nature of God should provoke men to pray. God is good. God is love. God wants men to share his love love and his goodness. God's love is unselfish. God's goodness is without measure. God is able to reward men with every good blessing because he is powerful. God spoke and the world came into existence. He spoke again and the world was filled with living creatures. Today God upholds this creation with the power of his hand. Surely such a God is able to give good gifts to men. God is a REWARDER.

-Selected.



## DENOMINATION

By M. J. Kinsley

Denominations are essential for the spiritual well-fare of man. When a religious organization assumes a name, it is considered a denomination, and in this age of many religious bodies it is needful so they can be identified. And if they are worthy they should be like a city set on an hill that can not be hid. Matt. 5:14.

Divisions are justified for the sake of truth and peace, and to be relieved from religious intolerance. Denominations are the fruits of religious liberty. Where the Spirit of the Lord is there is liberty, II Cor. 3:17- A Christian liberty; not a carnal liberty to do evil. In matters of personal opinion there should be forbearance. People differ for different reasons such as instruction, environment, and talent. Difference of opinion is one means of learning, and of manifesting what manner of spirit may be in those who differ. If there were no differences, there would be no need of counsel or government, or laws. God told his people, "Come now let us reason together." Isa.1:18. God is reasonable and requires of us a reasonable service. What a blessing it is to associate with people who are reasonable.

Denominations are made up of individuals, and the light that the individuals manifest is what represents the light of the denomination. Some times the light may be dim; but even a dim light is appreciated in a real dark night- better a little light than no light at all. "Him that is weak in the faith, receive ye but not to doubtful disputations," and the strong should bear the infirmities of the weak, and not to please themselves. "Let everyone please his neighbor unto edification;" even bless them that persecute you and mistreat you; bless and curse not. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Gal. 5:1. -The yoke of sin; the fruit of unbelief. Faith is the oil that keeps the light of love aglow.

-Arcanum, Ohio



## TO HIM THAT OVERCOMETH

By David A. Skiles

The word "overcometh" indicates combat, conflict, and opposition. From the beginning mankind has been beset with the conquests of the opposing forces of good and evil. It was said to the first son of Adam "If thou doest well, shalt not thou be accepted? and if thou doest not well, sin leith at the door." These condition are the determining factor and principles upon which the destiny of each one will rest.

In romans 12:21 we read, "Be not overcome of evil, but overcome evil with good;" evidencing that there is a possibility of being overcome of either of these two forces or powers. Satan, the instigator of evil, has great and mighty powers; but not almighty. He is the prince and power of the air, and in this our day his field of activities is enlarged a thousand fold. But God the source and fountain-head of all good is omnipotent, almighty, and in the end will be enthroned, superceed, and defeat all evil powers, as we sing, High in the heavens eternal God, Thy goodness in full glory shines; Thy truth shall break through every cloud, that veils and darkens thy designs.

Satan had very extensive powers in Job's experience; but not unlimited. For in the end of the record of Job's life he said to the Lord, "I know that thou canst do everything, and that no thought can be withholden from thee." And his latter end was more blessed by God than his beginning. He being not overcome of evil, but overcame evil with good.

The man of God that was sent to Bethel to cry against the alter of Jeroboam (I Kings 13) was overcome by a lying prophet, who persuaded him to disobey the direct commandments of the Lord, and thus he failed to reach his homeland Judah; for a lion slew him by the way. Daniel was an overcomer; though his unfaltering faith took him to the lion's den. His three companions were overcomers; though their integrity took them to the fiery furnace. The first king of Israel was overcome of evil, because of false delusions, and lost his throne. The second king overcame the seeming giant,



because his trust was in the name of the God of the armies of Israel

Stephen was a glorious overcomer; notwithstanding his seeming defeat at the hands of them that threw the stones. The eminent apostle Paul in his declining day could envisage the glorious victory of an overcomer; even though at the last we hear him say, "For the hope of Israel I am bound with this chain.

Above all, our blessed Jesus was an overcomer in glorious triumph; though he suffered the depth of cruelty and derision at the hands of them who should have been his friends, and now in his great and matchless triumph he has caused it to be written (Rev. 3:21) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." O the magnitude of these words. Must this be confined to the overcomers of the Laodicean church? Most certainly not. The Spirit speaking to the church of Ephesus said, "To him that overcometh will I give to eat of the Tree Of Life which is in the midst of the Paradise of God." Does this refer to the Ephesians only? No; it means you and me.

To the church of Smyrna, "He that overcometh shall not be hurt of the second death;" that means you and me. To the church of Pergamos, "To him that overcometh will I give to eat of the hidden manna; etc. To Thyatira, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; etc. Sardus, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Philadelphia, "Him that overcometh will I make a pillar in the temple of my God."

In the preview of Rev. 21, of what God has in reservation for his faithful ones; he says in verse 7, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. What a position to the victorious ones.

The message to the church of Laodicia, "To him that overcometh will I grant to sit with me in my throne,



is harmonious and paralell with what Jesus said to his disciples (Matt. 19:28) "Verily I say unto you, That ye which have followed me in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And also Luke 22:29,30, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel.

That some form of judgment will be the work of the saints is evident from the writings of the apostle Paul to the Corinthians I Cor. 6:2,3, "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?

Behold what God hath wrought: in setting up his marvelous provisions for them who overcome the world. I John 5:4, "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." So let us put on the whole armor of God, and fight the good fight of faith. Jesus said, "These things have I spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: but be of good cheer; I have overcome the world. Rossville, Ind.

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"FOR THE LAW WAS GIVEN BY MOSES,  
BUT GRACE AND TRUTH CAME BY JESUS CHRIST."

God is the author of both the law and grace; so there can be no contradiction or conflict between them. Both aim at the same end purpose; which is RIGHTEOUSNESS. If there were no law, grace would have no meaning. Grace provides the means and opportunity to satisfy the demands of the law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit."



Under the law, every transgression and disobedience received a just recompense of reward. Whoever disobeyed was punished immediately. God still requires obedience to his revealed will, and to disobey is SIN under grace the same as under the law.

Under the law, Satan could take advantage through the weakness and lusts of the flesh to commit sin by disobeying God's law, and then of necessity the penalty was applied, which is condemnation and death. So, because of the weakness of the flesh, the law became, in Paul's language, "The ministration of death." It was never intended to be so. God's love was as great under the law as it is under grace; and his demand for holiness is as positive under grace as it was under the law. For "without peace and holiness no man shall see the Lord."

It must be remembered that sin was in the world before the "law" was given; "For until the law sin was in the world: but sin is not imputed when there is no law. . . Moreover the law entered, that the offence might abound;" or, so that it could be exposed and something done about it.

Grace is said to be "unmerited favor." It also means time and opportunity to meet an obligation. Both definitions seem to be the meaning of God's grace to fallen humanity. In the fullest sense of the word, grace is conditional. It was conditioned by the Atonement of Jesus Christ; for the justice of God could not permit him to forgive sins without the Atonement. And it was motivated by the infinite love of God, which places the greatest possible obligation on all who receive it.

The Atonement was the first manifestation of the grace of God, (Rom. 5:18), but its first exercise to the sinner was the forgiveness of sins. (Eph. 2:7). The benefits of God's grace will never cease; for, "In the ages to come he will shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Eph. 2:7).

"Grace and truth came by Jesus Christ." The truth is, that God's supreme attribute is love; but this



could not be realized by guilty sinners, under the law, because of the severe penalty for sin. God never at any time willed or intended to destroy his people; but Satan, through temptation and disobedience, got them into a position where the very means which was intended to beget holiness in them, was turned to destruction, as Paul says, "And the commandment which was ordained unto life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But SIN that it might appear SIN, working death in me by that which is good; that sin by the commandment might become EXCEEDING SINFUL. For we know that the law is spiritual: but I am carnal, sold under sin." (Rom. 7:10-14). Thus is exposed the most dreadful and iniquitous nature of sin and its author. By this means, if allowed to continue, Satan could deceive the children of God into believing that God is the cause of all the misery suffered by humanity because of sin, as he attempted in the case of Job.

God is just; and he cannot allow Satan to take such an advantage. God is love and has no delight in the death of a sinner. Therefore in Christ Jesus, he provided a way to save sinners from death by the forgiveness of their sins; which was the most gracious manifestation of love ever known. For "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." (II Cor. 5:19). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5:8).

The question may arise: Why, then, was the law given first? before this gracious act of forgiveness. The answer to this question should prove that the grace of God is on conditions, the first of which is FAITH in Christ and his Atonement which makes the forgiveness of sins possible; and, second, the choice and will of the sinner to return to obedience to God. An important distinction should be made here; that in forgiving sin, God did not ignore it. If he would have ignored it,



no atonement would have been necessary. But the Atonement proves that God cannot ignore sin. It is this fact which gives the grace of God its meaning, and clearly indicates that the sinner cannot continue in sin and abide in the grace of God.

It must be remembered that man was created "good," and in Eden they apparently enjoyed divine favor and was entitled to it. But after sin entered, they were not entitled to it; and to extend divine favor in the sinful state, would appear to all intelligent beings that God was coniving with sin. Therefore grace could not be proffered until sin was exposed and provision made to take it away. What a tragedy if man should have to live forever in sin. Truly, in such a condition "sin would reign", and the love of God would be completely obscured. "Death reigned" from Adam to Moses even over them who had not sinned as Adam did, and without the law man never could have known what was the cause of all of his misery. Sin was the cause, and Satan was the author of it, but without the law to expose both sin and its author, man would have been driven to the fearful conclusion that it was God who was the cause of it. Paul said, "I had not known sin except the law had said, Thou shalt not covet." Thus it is clear why the law was given before grace came.

The grace of God was given to save lost sinners, and every sinner is obligated to the greatest possible degree of heartfelt love to God to return to the most penitent and devoted obedience to him. Under grace, God deals with the motive first; so that if the motive is right, then progress can be made toward right acts.

The law intended the same, but when an offence was committed, the sinner lost his favorable standing with God and was under condemnation; and love and fellowship cannot obtain where there is state of guilt and condemnation. But "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Therefore the child of God who wills and intends to



serve him, by virtue of his union with Christ, has his sins forgiven, and lives. Thus grace provides the opportunity to understand both the love and will of God, and to obey him. But not only is sin forgiven by the grace of God, but by the Holy Ghost, which is the Spirit of Truth, the laws of God are written in the heart of the believer, and provides both encouragement and the POWER to overcome sin and bear fruit unto holiness: Just as good parents, by love and good will to their children, encourage them to obey and do right. Even where chastizement is necessary for acts of disobedience, in order to induce reform there must of necessity be forgiveness. No child who is held in a constant state of condemnation by its parents can love them or be encouraged to do right. This is clearly taught by the grace of God and is the reason why the "law" could not give life.

"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Titus 2:11-15).  
-D.F.W.

One ship sails East,  
And another West,  
By the selfsame winds that blow;  
'Tis the set of the sails,  
And not the gales,  
That tells the way to go.

Like the winds of the sea  
Are the waves of time,  
As we voyage along through life;  
'Tis the set of the soul  
That determines the goal,  
And not the calm or the strife!  
-Selected.



## PRIDE AND SHAME

"WHEN PRIDE COMETH, THEN COMETH SHAME," Prov. 11:2.

God did not create pride, but when a created being first rebelled against God, pride was born, and with it came shame, guilt, and punishment. Because there can be no proud thing in God's presence, Lucifer and his legion were cast down from Heaven. Because God could tolerate no pride in Paradise, Adam and Eve were driven forth. From that time to this, beneath all man's sin, shame and suffering, we can see the rebellion of that first primordial pride. Pride is the rebellion which breaks the divine order and puts itself before God. Pride is INORDINATE SELF-ESTEEM, a self-esteem which does not know its place, is out of God's order, and is not according to God's will.

One of God's strongest denunciations of pride is found in the first three chapters of Isaiah. In Isaiah 1:2-3, God reveals to the prophet that Israel's sin is an inordinate self-esteem (pride). Israel is out of order, she does not know her place, she rebels against God, while even oxen and asses know their masters! In Isaiah 2:6-9 God forsakes Israel because she has forsaken Him and turned toward the East, toward heathen nations. She has become like the Philistines and has adopted the worldly ways of strangers. Israel has prospered, multiplied her luxuries and conveniences, and turned to worshipping the work of her own hands. Her people bow down to the idols they have made for themselves. In their pride they worship themselves! Isaiah 2:10-22 contains a great hymn of humiliation, in which God's unforgiving judgment is seen coming upon those who refuse to repent. The lofty looks of men shall be humbled, their proud thoughts brought down, their country's rich natural resources laid waste, their great military defences and centers of civilization destroyed, their prosperous international trade cut off, their proud culture and fine arts demolished, and all their idols utterly abolished. In that day men shall throw away their gold and silver to the bats and moles. All the proud products of human culture



Shall become like garbage and worthless refuse, as men try to hide themselves from the wrath of the Lord. All man's vanity shall be cast down. Isaiah exclaims in abhorrence: "Cease ye from man, . . . for wherein is he to be accounted of?"

How hard it is for human pride to hear that all of man's glory is of no account in God's eyes! In the next chapter (Isaiah 3:1-26), the prophet further denounces Israel's sins of pride: the pride of false priests and prophets who deceive the people into believing that everything is all right, the pride of arrogant rulers who have become greedy politicians and grafters, the insolence of children who behave themselves proudly against their elders, the pride of women who rule over men, the pride of the rich who exploit the poor, the pride of the daughters of Zion who display their jewelry and painted faces and immodest attire with all its luxurious vanity! How far Israel has fallen from God's order and gone into pride! And we shudder because of their awful sins, and hope that they turned from pride and back to God!

Pride was the greatest sin not only of that distant day in the past. It remains a present threat. All that Isaiah said about the backsliding Jewish church could be said about many professing Christians in the churches today. Pride is America's great sin--unless there is a real repentance, (not merely "going to church") doom will surely come. We can see men carried away in the pride of nationalism, militarism, cultural and intellectual refinement, and fashionable vanity. We must realize that the sin question, the pride question, cannot be settled by just "going to church" or by just "accepting forgiveness" from Christ and then continuing in sin and pride! There must be real repentance. There must be continuing discipleship. Pride is being out of God's order. May we in all things be found in his will! "When pride cometh, then cometh shame." May we keep close to what God calls glory, and far from human pride, which God calls shame. Amen.

-Hesston College Monthly, La Junta, Colo.



(Continued from page 53.)

and also a promised LAND; (which will be considered in another chapter.) In the singular and primary meaning, CHRIST is the PROMISED SEED; that which was promised in Eden at the time of the fall. But in its plural meaning: THE CHILDREN OF GOD, by union with Christ are the PROMISED SEED OF ABRAHAM and heirs of the PROMISED BLESSING, which is ETERNAL LIFE and the KINGDOM.

There is no indication in either the Old Testament or the New, that there can be any inheritance of the PROMISE of God out of covenant relationship to Him through the seed of Abraham. Thus throughout the whole Bible this relationship is expressed in some form or other of the oft repeated phrase: "I WILL BE THEIR GOD AND THEY SHALL BE MY PEOPLE." It appears first in Gen. 17:7, where God promised Abraham to establish an everlasting covenant with him and his seed after him, "To be their God," and is found for the last time in Rev. 21:3, where it is said, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Many other similar passages also occur as follows: Ex. 6:7; 19:5,6; 29:45; Jer. 7:23; 24:7; 31:1,33; 32:38; Ezk. 11:20; 14:11; 36:28; 37:23, 27; Zech. 8:8; Hosea 1:9-10; 2:23; II Cor. 6:16; Heb. 8:10; I Peter 2:10-Next issue: BIRTHRIGHTS AND ELECTION.  
-D.F.W.

#### COMMUNION NOTICE:

We the Old Brethren of the Salida Church, Salida, Calif. have appointed a communion meeting on the 21st day of April, 1956. We extend a general invitation to brethren and sisters of like precious faith upon the occasion. -Christie R. Cover.

You cannot justly claim to be a child of God if you relish the company of the unsaved, and hanker after the world's novels, songs and pleasure.

The New Birth always makes a radical change.

Matt. 7:13-27; II Cor. 5:17; I John 3:6-9.

-Selected.



THE HISTORICAL CHURCH  
THE FIRST APOLOGY OF JUSTIN MARTYR, 140, A.D.

CHAP. LVI.- THE DEMONS STILL MISLEAD MEN.

But the evil spirits were not satisfied with saying, before Christ's appearance, that those who were said to be sons of Jupiter were born of him; but after He had appeared and been born among men, and when they learned how He had been foretold by the prophets, and knew that He should be believed on and looked for by every nation, they again, as was said before, put forward other men, the Samaritans Simon and Menander, who did many mighty works by magic, and deceived many, and still keep them deceived. For even among yourselves as we said before, Simon was in the royal city Rome in the reign of Claudius Caesar, and so greatly astonished the sacred senate and people of the Romans, that he was considered a god, and honoured, like the others whom you honour as gods with a statue. Wherefor we pray that the sacred senate and your people may, along with yourselves, be arbiters of this our memorial, in order that if any one be entangled by that man's doctrines, he may learn the truth, and so be able to escape error; and as for the statue, if you please, destroy it.

CHAP. LVII.- AND CAUSE PERSECUTION.

Nor can the devils persuade men that there will be no conflagration for the punishment of the wicked; as they were unable to effect that Christ should be hidden after He came. But this only can they effect, that they who live irrationally, and were brought up licentiously, in wicked customs, and are prejudiced in their own opinions, should kill and hate us; whom we not only do not hate, but, as is proved, pity and endeavour to lead to repentance. For we do not fear death, since it is acknowledged we must surely die; and there is nothing new, but all things continue the same in this administration of things; and if satiety overtakes those who enjoy even one year of these things, they ought to give heed to our doctrines, that they may live eternally free both from suffering and from want. But if they believe that there is nothing after death,



but declare that those who die pass into insensibility, then they become our benefactors when they set us free from sufferings and necessities of this life, and prove themselves to be wicked, and inhuman and bigoted. For they kill us with no intention of delivering us, but cut us off that we may be deprived of life and pleasure.

#### CHAP. LVIII.- AND RAISE UP HERETICS.

And as we said before, the devils put forward Marcion of Pontus, who is even now teaching men to deny that God is the maker of all things in heaven and on earth, and that the Christ predicted by the prophets is His Son, and preaches another God besides the Creator of all, and likewise another son. And this man may have believed, as if he alone knew the truth, and laugh at us, though they have no proof of what they say, but are carried away irrationally as lambs by a wolf, and become the prey of atheistical doctrines, and of devils. For they who are called devils attempt nothing else than to seduce men from God who made them, and from Christ His first-begotten; and those who are unable to raise themselves above the earth they have riveted, and do now rivet, to things earthly, and to the works of their own hands; but those who devote themselves to the contemplation of things divine, they secretly set back; and if they have not a wise sober-mindedness, and a pure and passionless life, they drive them into godlessness.

#### CHAP. LIX.- PLATO'S OBLIGATION TO MOSES.

And that you may learn that it was from our teachers -we mean the account given through the prophets- that Plato borrowed his statement that God, having altered matter which was shapeless, made the world, hear the very words spoken through Moses, who, as above shown, was the first prophet, and of greater antiquity than the Greek writers; and through whom the Spirit of prophecy, signifying how and from what materials God at first formed the world, spake thus: "In the beginning God created the heaven and the earth. And the earth was invisible and unfurnished, and darkness was upon the face of the deep; and the Spirit of God moved



over the waters. And God said, let there be light; and it was so." So that both Plato and they who agree with him, and we ourselves, have learned, and you also can be convinced, that by the word of God the whole world was made out of the substance spoken of before by Moses. And that which the poets call Erebus, we know was spoken of formerly by Moses.

#### CHAP. IX.- PLATO'S DOCTRINE OF THE CROSS.

And the physiological discussion concerning the Son of God in the TIMAEUS of Plato, where he says, "He placed him crosswise in the universe," he borrowed in likemanner from Moses; for in the writings of Moses it is related how at that time, when the Israelites went out of Egypt and were in the wilderness, they fell in with poisonous beasts, both vipers and asps, and every kind of serpent, which slew the people; and that Moses, by the inspiration and influence of God, took brass, and made it into the figure of a cross, and set it the holy tabernacle, and said to the people, "If ye look to this figure and believe, ye shall be saved thereby." And when this was done, it is recorded that the serpents died, and it is handed down that the people thus escaped death. Which things Plato reading, and not accurately understanding, and not apprehending that it was the figure of the cross, but takeing it to be a placing crosswise, he said that the power next to the first God was placed crosswise in the universe. And as to his speaking of a third, he did this because he read, as said above, that which was spoken by Moses, "that the Spirit of God moved over the waters." For he gives the second place to the Logos which is with God, who he said was placed crosswise in the universe; and the third place to the Spirit who was said to be borne upon the water, saying, "and the third around the third." And hear how the Spirit of prophecy signified through Moses that there should be a conflagration. He spoke thus: "Everlasting fire shall descend, and shall devour to the pit beneath." (Deut. 32:22). It is not, then, that we hold the same opinions as others, but that all speak in imitation of ours.



Among us these things can be heard and learned from persons who do not even know the forms of the letters, who are uneducated and barbarous in speech, though wise and believing in mind; some, indeed, even maimed and deprived of eyesight; so that you may understand that these things are not the effect of human wisdom, but are uttered by the power of God.

#### CHAP. LXI.- CHRISTIAN BAPTISM.

I will also relate the manner in which we dedicate ourselves to God when we had been made new through Christ; lest, if we omit this, we seem to be unfair in the explanation we are making. As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God, the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the washing of water. For Christ also said, "Except ye be born again, ye shall not enter into the kingdom of heaven."

Now, that it is impossible for those who have once been born to enter into their mothers' wombs, is manifest to all. And how those who have sinned and repent shall escape their sins, is declared by Esaias the prophet, as I wrote above; he thus speaks: "Wash you, make you clean; put away the evil of your doings from your souls; learn to do well; judge the fatherless, and plead for the widow: and come and let us reason together, saith the Lord. And though your sins be as scarlet, I will make them white like wool; and though they be as crimson, I will make them white as snow. But if ye refuse and rebel, the sword shall devour you: for the mouth of the Lord hath spoken it."

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NOTICE:- There are two more instalments of Justin's Apology; after which will be published: "The Kingdom Of Christ And The Kingdom Of The World Separated."



## THE "BOOK"

They read the journal and the news,  
The green book and the red,  
They kept the serials of the month  
Securely in their head.

They went through books both old and new-  
Best sellers too- they thought;  
They read the jokes, and studied styles;  
No item went for naught.

They read the sporting page; they knew  
Each athlete by his name;  
They read the baseball, football, golf-  
Familiar with each game.

They looked the funny paper through,  
They watched the mails to sieze  
The magazines they liked the best,  
Whose columns most did please.

But in their home there was a book,  
With pages never turned;  
Whose messages of faith and hope  
Were still by them unlearned.

The book that tells of Him who came,  
To earth that we might know,  
The beauty of a sinless life  
Lived here so long ago.

What pity 'tis they do not know  
This man of Gallilee,  
Who healed the lame, the blind, the deaf,  
Beside the sapphire sea.

And still they read, and laugh, and cry  
O'er stories of the hour,  
And let the book, dust covered lie,  
Unopened for its power.

-Selected.



In the book of Ruth we have the interesting story of a young Moabite woman and of her great faithfulness.

The account starts with Elimelech; his wife, Naomi, and their two sons, Israelites who had journeyed to Moab to live. While there, the sons married Moabite girls; Orpha and Ruth. In time Elimelech and the sons died, and the women were left in great sorrow. Naomi decided to return to Israel, and she advised Ruth and Orpha to stay in Moab with their parents. Orpha finally consented, but Ruth was determined to go with Naomi to be with her people and to serve her God.

They returned to Bethlehem, and, to earn a living, Ruth gleaned corn after the reapers. It happened that she gleaned in the fields of Boaz, a wealthy kinsman of Naomi and Elimelech. He was kind to her and ordered his reapers to drop handfuls of grain for her to glean.

In those days it was the custom, when a man died, for the nearest kinsman to buy his land and marry his wife to raise children for the man's inheritance. Boaz apparently loved Ruth and decided to perform this duty if the nearest kinsman would not. The nearest kinsman was not able to redeem the property and marry Ruth, so Boaz and Ruth were married. To them was born a son, Obed, which gave Ruth and Naomi much comfort. This son was to become the grandfather of King David. The girl of Moab was made to fit into the royal ancestry of Judah, which line carried directly to Christ our Saviour.

#### QUESTIONS:

1. Why did Naomi and Elimelech move to Moab?
2. How long did Naomi live in Moab?
3. Which of Naomi's sons married Ruth?
4. What kind of grain did Boaz raise?
5. What sign was given to Boaz by the nearest kinsman to show that he forfeited his right to redeem the inheritance?
6. Who named Ruth's son?

Leslie Cover  
Long Barn, Calif.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## THE DAY OF RESURRECTION

The day of resurrection,  
Earth, tell its joys abroad:  
The Passover of gladness,  
The Passover of God.  
From death to life eternal,  
From earth unto the sky,  
Our Christ hath brought us over,  
With hymns of victory.

Our hearts be pure from evil,  
That we may see aright  
The Lord in rays eternal  
Of resurrection light;  
And, listening to His accents,  
May hear, so calm and plain,  
His own, "All hail!" and hearing,  
May raise the victor-strain.

Now let the heavens be joyful,  
Let earth her song begin,  
Let all the world keep triumph,  
All that dwell therein.  
In greatful exaltation,  
Their notes let all things blend,  
For Christ the Lord is risen,  
O joy that hath no end!

-By John of Damascus,  
Sometime before A.D. 780.



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### "HEIRS OF THE PROMISE"-- BIRTHRIGHTS AND ELECTION.

"For the wages of sin is death; but the GIFT OF GOD is ETERNAL LIFE through JESUS CHRIST OUR LORD. Rom. 6: 23.

As stated in a former chapter, Eternal life was promised before there was any man created. And every indication is that Adam was made to be heir of that promise. His seniority right to it apparently could not be disputed because he was the first created of the human family. But whatever "right" he may have had was forfeited in the transgression and fall. And as the children's right of inheritance cannot exceed that of their parents, when Adam lost his seniority or "birthright" it was also lost to all his posterity.

This condemnation rested on Jew and Gentile alike; on the Gentiles because they were never brought into covenant relationship with God, and on the Jews because they BROKE their covenant with God. (see Rom. 2: 12). "What then? are we (Jews) better than they? (Gentiles) No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. . . Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and ALL THE WORLD may become GUILTY before God. Rom. 3:9-19.

Although the fall of Adam did forfeit the "birth-right" of all his posterity, it could not change the "Eternal Purpose" of God to have a people of his own to bear his image and inherit the promise of Eternal



Life. But, because all of the "rights" of humanity was lost in the fall, God was, henceforth, morally free to call whomsoever he would to be heirs of the promised BLESSING. The PROMISE was immutable; but WHO should be the HEIRS rested solely on the conditions and ELECTION of God.

The Bible abundantly shows that the election of God can supercede and set aside any apparent seniority and human "birthrights", because the PURPOSE and PROMISE of God was FIRST- before there was any man. This is thoroughly demonstrated in Cain and Abel, in Isaac and Ishmael, and Jacob and Esau. Moreover God may ELECT whomsoever he will to be his FIRSTBORN. For, although Esau was born first, God told Moses to say to Pharaoh: "ISRAEL is my FIRSTBORN." This is not unjust, for, as I have already shown, the "birthrights" of all humanity was forfeited in Adam, and if salvation is alone by the GRACE of God, we can well believe that all its conditions are for good and sufficient reason.

#### ISAAC AND ISHMAEL

There was a vast difference in the generation of Isaac and Ishmael. Isaac was a PROMISED son, and like Jesus, it required a supernatural act of God to bring it to pass. But Ishmael was born by human arrangement. (Gen. 16) Abram was 75 years old when he departed out of Haran where he first received the promise that God would make of him "a great nation." Ten years passed by and still Abram had no son; and when God appeared to him, (Gen. 15), he inquired concerning the promise, and said, "Behold to me thou hast given no seed: and, lo, one born in my house is mine heir." But God said, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." So in chapter 16 is recorded how Sarai, his wife, undertook to procure an "heir" for Abram, by giving her handmaid to bear him a son. But this was not God's plan, and availed nothing with respect to the PROMISE, and it was not until another 15 years had passed that God moved to begin the fulfilment of his purpose concerning the PROMISED SEED.



It is not improbable that God delayed, purposely, until Abram and his wife were past the age of bearing, to establish in Isaac a pattern of Christ, who was in reality to be conceived by the Holy Ghost and therefore THE SON OF GOD. (Luke 1:35). Jesus Christ was both Son of God, and son of man: i.e., son of Abraham. (Matt. 1:1). Therefore all the children of God are the SEED of Abraham through union with Christ, and are both CHILDREN and HEIRS of the PROMISE.

#### JACOB AND ESAU

Esau was as much a son of Isaac as Jacob was- by natural birth, and as near as we are able to determine from the reading of the 17th chapter of Genesis he had every legal right to be the heir of the promise made to Abraham. And from all appearance Isaac also understood it that way; for he intended to bless Esau. But because God knew that Eternal Life could never be inherited by blood relationship and human "birthrights," and that all the "children of God" must be ELECT children- born again of the Spirit, he set the pattern immediately in Jacob and Esau. Before they were born, God ELECTED Jacob to be the legal HEIR or SEED. It seemed to belong to Esau; and there are preachers who malign Jacob for what he did, but by the election of God he was promised the BLESSING before they were born.

Thus Esau did not have what he seemed to have. God's election superceeded the natural order. Also he willingly sold his birthright. He said, "I am at the point to die, and what profit shall this birthright do to me; Thus Esau despised his birthright." It was only from a natural point of view that Esau seemed to be heir to the blessing; which in fact he was not, because God had given it to Jacob by election before they were born; and also, from the legal point of view, he had sold it; therefore he had no "right" at all to the BLESSING. It was, in fact, Esau who intended to rob Jacob of the blessing which God appointed to him before they were born.

In the New Testament, Esau is called a "profane" person, which means worldly or unspiritual, and Esau's



error is repeated many times over by "profane" or unregenerated men. All the "birthright" which humanity may have had by natural birth from Adam, was sold in Eden for a taste of the fruit of a forbidden tree. But all unregenerated persons attempt to ignore the sin and fall of Adam, and, like Esau, try to claim the blessing in spite of the fact that the birthright was sold long before.

It should not be forgotten that Jacob and Esau had the same father and mother, and were full brothers according to the flesh. But the Lord told Rebecca when she inquired about her condition, that there were "TWO NATIONS" struggling within her. The one by the election of God was the SEED and legal HEIR of the PROMISE, and became the nation of the people of God. The other, who seemed to have the seniority, became a nation which was NOT the people of God.

It was on these two Old Testament revelations of the Acts of God in choosing Isaac instead of Ishmael, and Jacob instead of Esau, that the Apostle Paul bases his doctrine of ELECTION in Rom. 9, "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel: Neither because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise shall be counted for the seed. For this is the word of promise, At this time I will come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the promise of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger . . . And that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee (Hosea) I will call them my people which were not my people, and her beloved which was not be-



loved. And it shall come to pass that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Rom. 9:6-26. See also Rom. 8:28-30, and Hosea 2:23.

All the Jews to whom Christ came had the same father; just as Jacob and Esau had the same father. They were all children of Abraham according to the flesh, but being related to Abraham by natural birth was not sufficient to make them children of God. Therefore Jesus said to some of them, "Ye are of your father the devil." John the Baptist also warned them not to say, We have Abraham to our father: "For God is able of these stones to raise up children unto Abraham." It was necessary to be related to Abraham by Jesus Christ to become children of God, and heirs of the PROMISE.

The unbelieving rulers did not recognize God's right of election—just as Esau did not recognize it. Their birthright was sold long before by their fathers, when they broke their covenant with God, (Rom. 3:9), and they forfeited their own right to it when they rejected their Redeemer and Lord. But they did not ALL reject him. A REMNANT seed of Abraham received Christ their Redeemer, and by union with him became the children of God and HEIRS of the promised BLESSING. Thus Jesus said to his chosen (elected) disciples, "Blessed be ye poor, for yours is the KINGDOM OF HEAVEN." (Luke 6:20). And, (Luke 12:32), "Fear not little flock; for it is your Father's good pleasure to give you the KINGDOM."

Thus, by the ELECTION of God, the twelve apostles became the authorized representatives and new heads of God's Israel, and with them Jesus confirmed the New Covenant, (Jer. 31:31-34), when he gave them the CUP of the New Testament (covenant) in the upper room, which was its token; but the essence of which, was the forgiveness of sins, and the baptism of the Holy Ghost. (Heb. 8:6-13, 10:15-20). "For as many as received him, to them gave he power to become sons of God." (John 1:12,13).

The unbelieving Jews bitterly resisted both Jesus their Saviour and this doctrine of Paul, and because

(continued on page 90.)



## PARTAKERS OF CHRIST

By David A. Skiles

These words are found in Hebrews 3: verse 14, "For we are partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Here the Apostle Paul has made a voluminous and far reaching declaration. Christ is a boundless storehouse or source of good, which he does not withhold to himself; but is open to disperse abroad the unspeakable riches of his goodness to every one who makes the proper appeal for them. Without Christ: mortal man, of all the poor, is the poorest. Of all the desolate, the most desolate. Of all that are without hope, the most hopeless. While that one who has access to that which he may partake of Christ, and does partake thereof, is sitting upon the pinnacle of wealth, riches and fullness of glory, though he may be penniless, despised and rejected of men, a man of sorrows and acquainted with grief.

What does Christ have of which we may partake, or have a part in? Perhaps the greatest and most all inclusive is, that he has willed and arranged it so, that we can be joint heirs with him in the heritage of Eternal Life in the glory of his Father. I cannot conceive of one thing greater. But there are many and perhaps innumerable things, conditions and gifts which he hath put within our reach that will make for the highest type of life in this present world that may constitute the ladder that reaches to heaven.

Christ has given his all, his life, his glorious habitation, his blood that we may have and possess "forgiveness of sins." He has instituted the power and method of rebirth, (This a most gracious part of his earthly mission,) as proclaimed to Nicodemus. Born again of water and of the Spirit to see the Kingdom of God. And as Ananias declared to Saul the persecutor, Why tarriest thou? arise and be baptized and wash away thy sins. Christ has a very rich gift of which we may be partakers and possessors: The gift of the Holy Ghost or Holy Spirit if we make our temples (bodies) fit for its indwelling.

It is only Christ that can give us power to love



the truth. To love the ways of righteousness. To abhor the ways of sin and evil. It is only Christ that can endow us with the spirit and attitude of Stephen, when he with marvelous self denial and words of compassion could utter, "Lord lay not this sin to their charge." Only by his power could we say, as did he in utmost sincerity in the presence of his bitter accusers, while hanging upon the cross nails, "Father forgive them for they know not what they do."

No one but Christ could give us such words as these, "Come unto me and I will give you rest." Rest from sin, Rest from fear, Rest from carnal desires. As also that rest that remains for the people of God, Heb. 4:9. And as we believe a seventh day, a thousand years of rest in that reign with him in his kingdom. Only Christ can enable us to love humility, the sure and certain route and avenue to real exaltation. Only Christ can give us the Peace that he said, "I will give to you and leave with you." Only Christ can give us the needed strength to overcome the assaults of the wicked one, for he has said, "Without me ye can do nothing."

It is written, "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind." So we see here we can be partakers of his mind. How numerous are the excellent qualities of Christ of which he wishes us to be partakers. He has promised his faithful ones to "Never leave nor forsake them." "Never to suffer them to be tempted above their ability to escape." He is the marvelous light, and he wishes <sup>us</sup> to have, and to walk in that light in which his children have fellowship one with another. Yes in what wonderful and various ways are we privileged to be partakers of Christ while living in this sin defiled world, and then to be partakers with him in the regions of eternal glory can not be fully told nor conceived by mortal minds.

Here we partake of his mercy; partake of his grace, for he is gracious and merciful; slow to anger and of great kindness." We partake of his flesh, and of his blood, which giveth life, for he hath said, "Except



ye eat my flesh and drink my blood ye have no life in you." We partake of his loving care, for it is said, "Casting all your care upon him for he careth for you." We partake of his resurrection for on "such the second death hath no power." We are destined to partake of his suffering and sorrow, which for him was, and for us is the sure road to victory and eternal glory.

So with all the great benefits we may have by being partakers of Christ, to be heirs and joint heirs with him, let us solemnly bear in mind the condition that the Apostle has given in the forenamed verse, Heb. 3:14, IF WE HOLD THE BEGINNING OF OUR CONFIDENCE STEADFAST UNTO THE END.

Rossville, Indiana.

#### SAVED BY HOPE

I believe there is no other truth in the Bible that has thrilled me more than the power of the resurrection. This was an important theme of the apostles to inspire men everywhere to a living faith in Christ. This article will deal with the hope of the resurrection, the hope referred to in Rom. 8:24, "For we are saved by hope."

We will notice that the word "hope" in this Scripture refers to the resurrection as it is seen in the preceeding verse, "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (v.23). "Hope" here is not used as it is generally used today, as based on mere luck, but is used because it refers to a future work, as seen in the following verse, "But if we hope for that we see not, then do we with patience wait for it" (v.25). The Apostle Paul never intended for saints to doubt their salvation, but had full assurance as is clearly seen in all his writing. Reading Rom. 8:24 from the Williams translation will make it clearer, "For we are saved in such a hope."

Knowing that Jesus was raised from the dead which gives us this hope, let us consider the power of the resurrection. First, this power as it relates to our present lives. As we open our hearts to receive Jesus,



He reveals Himself to us, and whether we are fully aware of what all takes place or not, there is a great miraculous power beginning His work in us, which is the Holy Spirit Himself, even the same power that raised up Jesus from the dead.

Before this work of regeneration took place in us we were living in the realm of our senses, thinking of ourselves mostly in the term of our being the body and having a soul; and so our thoughts were centered upon this temporal life, and naturally our main efforts were to provide for the body. Needless to say that while we were in this condition it was impossible to please God. When regeneration takes place in our lives we become new creatures. The work of the Spirit is revolutionary. That which was impossible for us to do because of the law of sin and death now becomes a reality through the law of the Spirit of life.

Before regeneration we were governed by the desires of the body, now the desires of the body are controlled by the inner man through the Spirit of Christ. Now we see ourselves as God wants us to see ourselves, and what we really are. We see ourselves now as souls and living in bodies, souls that live forever. Now we appreciate the Word and understand the Scriptures such as John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Life has taken on a new look. Our view of life is entirely different. We see everything from a spiritual viewpoint. Now life is real, we can only now really enjoy life, enjoy God's creation, enjoy the countless blessings. While in bondage we were shortsighted, thinking of death as the end; now death is only the steppingstone into the eternal realms. By His Spirit bearing witness with our spirit we become God-conscious, and have the privilege of fellowship with Him. This is a foretaste of the future glory. Through the quickening power of the Spirit we are enabled to live the victorious life. We are now our real selves, the way God has created us to be, that



is, in the inner man. Our body is not yet redeemed but we can understand ourselves as eternal beings, and death will only mean putting off that which is mortal, and the resurrection putting on that which is immortal.

We now come to the future work of redemption, the resurrection. We can think of ourselves in three tenses: past, when we are converted and saved from past sin; present, being saved from the power of sin through the Spirit and the intercessory work of Christ our High Priest; future, complete deliverance, saved from the presence of sin, glorified, and with Christ forever. This last work will be the most glorious of all. When we consider God's dealing with man we find each successive work better than the preceeding one. For example, take the old and new covenants, the new being the better one. This future work which we are yet to experience is to be even more glorious than our previous experiences. If receiving the earnest, or down payment of our inheritance, is glorious, how much more glorious shall be the redemption of the purchased possession! Now we see as a dim reflection, then in reality. In Eph. 2:7 we get a glimpse of the vastness of life beyond the grave, "That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

When comparing our present state with the things prepared for us as revealed by the Word and the Spirit we become homesick for heaven. And because of various trials, persecutions, tribulations, or suffering, we definitely feel limitations brought upon us through that which is mortal, and we groan within ourselves waiting with patience for this hope to be turned into reality, "For we are saved in such a hope." Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

-Gospel Herald, 1955.

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He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John 14:21.



## THE GREAT LESSON

"I have learned," says Paul, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." This is indeed a great lesson, and well may those who have learned it be considered wise. It can be learned by no other Master but Christ. His disciples are taught it, and Paul spoke as a disciple of Christ when he declared he had learned it. It is one of the branches taught in the higher Department of Christ's school. There are many other developements of the Christian life which are introductory to this, and which prepare for it and lead to it. If our Christian education has been properly commenced, and if we have learned "the first principles of the oracles of God," and having left these, have gone on to perfection as we are exhorted by the Apostle to do, Heb. 6:1, then may we master this question, and solve this, one of the most difficult problems in Christian experience. It is the experience of a "man in Christ," and not that of a babe. It indicates a real, and an extensive work of grace in the heart and life of a disciple of Christ. This is seen from the connection in which the language used by the apostle to express this state, stands to what follows: "I can do all things" he continues, "through Christ which strengtheneth me."

To learn to be content in whatsoever state we are placed, is most desirable knowledge, since it is both practical and profitable. There is however, a contentment of another kind besides that which is here alluded to by the apostle as being the work of Christ; and we must distinguish the one from the other. There is a contentment sometimes found as the result of some peculiar organizations. There are some men to be found who seem to be content when in debt, and make no very strong effort to pay what they owe. There are some men apparently contented to live in houses that are scarcely sufficient to shelter themselves and families



from the piercing cold of winter, while with a little labor they could greatly improve them. But they are so constituted by nature, or rendered so by habit, that however annoying and inconvenient things may be about them, still they seem to be contented. This contentment is a very low kind of enjoyment, if it can be called enjoyment at all.

"Some place the bliss in action, some in ease;  
Those call it pleasure, and contentment these."

The contentment alluded to above as the result of a peculiar organization or habit, is the bliss of ease. While the contentment enjoyed by the apostle, and all believers, is the result of duty either active or passive- the result of either doing or suffering the will of God. This contentment is associated with godliness by the apostle when he says, "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content."

Contentment is a satisfaction with the portion of outward things which it may please God to bestow upon us. It seems to be according to the wisdom and will of God, that all should not enjoy alike of worldly things, but some have more and others less of these earthly comforts. Now, however desireable it may often be to have more than simply food and raiment, yet these are all that are absolutely necessary, and these will suffice a mind possessing christian contentment if it does not seem to be the will of God that he should have more. He is not so much a rich man who possesses a great deal, as he who feels he has enough. The covetous man who is always longing after more, can scarcely be said to be rich, as he may have but very little enjoyment in what he has.

But this state of mind indicated by the word contentment, a word used by the apostle to express a christian attainment and privilege, is not only a satisfaction with the share of earthly goods which the believer may possess, although that portion may be very small, but it is likewise a satisfaction with or ac-



quiescence in, that condition in life to which duty may call us, however hard and painful that condition may for the time be to our nature. Paul and Silas were contented and happy in their confinement at Philippi, and John in his banishment to Patmos.

It is of the ancient sufferers for righteousness' sake that they would not "accept deliverance that they might obtain a better resurrection." They were more contented and happy under the tortures they experienced as duty assigned them that lot, than they would have been delivered therefrom, if their deliverance would have obtained a violation of their religious principles.

This contented state of mind will enable us to accommodate ourselves to every condition of life, cheerfully and even joyfully. We can accommodate ourselves to a state of affliction caused by abasement, hunger, want or suffering, so as not to be distressed to such a degree as to lose all christian comfort, or as to make use of any improper means to escape from that state. But he who possesses this contentment, also knows how to enjoy a state of plenty, or to be full. And perhaps we have as much need of grace to be humble, and to be a christian when abounding with plenty, as when suffering want. For the temptations of prosperity are perhaps as dangerous as those of want.

Where but from the power and hope which christianity affords, can this most desirable state of mind be obtained? There is no other system or religion that can produce it. This state of mind is produced in part by the direct influence of a divine power upon the mind itself. A divine power is required to produce it. and such a power is available. We have already seen that Paul acknowledged his indebtedness to Christ for the quiet and joyful state of mind which he experienced under all his changes and trials. This contentment is further promoted by the hope which the believer possesses. For whatever deprivations, trials, and sufferings he may in this life be called upon to endure, they are "but for the moment." And then will follow a state of unspeakable enjoyment free from all sorrow, pain, and death. It was this hope which sus-



tained those ancient sufferers who would "not accept deliverence." They expected to obtain "a better resurrection." If Christianity does not immediately remove all the cause of suffering from its possessors, it in a short time will, and until it does so, it renders them patient and contented under them.

Now as this knowledge which we obtain in learning this great lesson of contentment, is of such a practical and desirable character, making us truly rich and truly great by rendering us contented in every circumstance of life, with what readiness should we accept God's offered grace in Christ, and come to him as the great Teacher from God, in whose church or school we alone can learn the great lesson we have been contemplating? Paul did not learn this lesson at the feet of Gamaliel where he was brought up, but at the feet of Christ. To this hallowed spot, and to this heavenly Teacher let us all go, and "learn of him, that we may find rest for our souls," be contented in whatsoever state we are placed, and be "wise unto salvation."

-James Quinter,  
Gospel Visitor, 1865.

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#### A LETTER TO READERS OF THE PILGRIM

By Edward Royer.

Dear Readers of The Pilgrim:- I wish you all the grace of God wherever you reside and whoever you may be. Some of you no doubt would be strangers to me, and a goodly number are old acquaintances also in fellowship with me in the household of faith of our beloved Dunkard fraternity. All have been baptized, made the same vows that has long been established by our old pioneer fathers who were well established in the faith of the Gospel of our Lord Jesus Christ.

This makes us feel well at home, to bear a few words of testimony to the writings and contributions for the Pilgrim. I think we can all feel at home and united with what has been advanced from the beginning of this humble little Pilgrim as it comes to visit our several homes. And to you my, or our, friends who perchance peruse these lines, I feel to express special



love and regards. Keep on looking for some good in these pages. For my part I have noticed many things that are well worth while to take to ourselves. We do not desire, in the least, to encroach upon the liberty of thought of others or to make any boasts of our own; but to earnestly contend for the Faith once delivered to the Saints. The Word of God is for all of us; we can all claim a portion, or all of it for our own salvation. It is not locked up or withheld from any. True penitence and obedience to God answers our being here in the world, and is acceptable: like Samuel told Saul, "Behold to obey is better than sacrifice, and to hearken than the fat of rams." The Lord told his disciples, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." This is quoted so often that surely it, like many others counsels, should take effect.

If all the scriptures were compiled and grouped together in one place, that were for our own individual good, would it be any help to us? But as it is it requires searching. The Saviour tells us to search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Therefore it is a command to search the Word. There is nothing in the world that affords us a greater reward. "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression."

-Goshen, Indiana.

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#### SOME PARENTS SAY-

"We will not influence our children in making choices and decisions in matters of religion."

Why not? The ads will. The press will. The radio will. The movies will. The neighbors will. Business will. We use our influence over horse, cattle, hogs, chickens. Should we ignore our children? God says, "Train up a child in the way he should go." -Selected.



## THE VALUE OF CHURCH HISTORY

Church history must occupy a large place in the curriculum if there is to be breadth and depth in the churchmanship which Christian education develops. The total absence of church history from the teaching program of many church schools leaves the pupil with a narrow, vague, and superficial understanding of the church of which he has become a part. When all that has happened between Biblical times and today is ignored the events that the Bible narrates seem to belong to a world that is completely cut off from the world in which we live. Not knowing or inadequately understanding the story of the Reformation, Protestants are unaware of the real foundations of protestantism. Not knowing the history of the various branches of the Protestant church, people fall a prey either to denominational narrowness or to an unfortunate repudiation of their denomination's heritage.

The opening up of the experience of the church through the ages will do much to set the church of the present day in its proper perspective and to illuminate the problems and issues of its life. The successes and failures of Christians in the past will help to make plain the Christian way for the church of the present. To this end pupils should be encouraged to recognize where the church has been most faithful to its nature and destiny in the past and where it has let itself be drawn aside from its true purpose. The standard by which it is to be judged is none other than Jesus Christ Himself, in whom the true calling of the church stands revealed. Only a church that is unafraid to confess its past sins is likely to be delivered from those sins in the future, and only a church that rejoices in its triumphs in the past is likely to go forward to greater triumphs in the future.

-Christian Faith and life.

Our lives should be as pure as our principles, and our labors in harmony with our profession. And that they are not so, is not our glory, but our shame.

-James Quinter.



they rejected it, they used every possible means to prevent the faithful ones receiving it. But Paul says, Rom. 3:3, "For what if some did not believe? shall their unbelief make the faith of God without effect?" God could no more be hindered by the unbelieving Jews in making his promises good to those that were faithful, than he could be prevented by Cain in blessing Abel.

The apostle Paul says in Romans 9:27-29, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: . . . And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been a Sodoma, and been made like unto Gomorrha."

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew, . . . Even so then AT THIS PRESENT TIME there is a remnant according to the election of grace. . . What then? Israel hath not obtained that which he seeketh for; but the ELECTION hath obtained it, and the rest were blinded," Rom. 11.

It was this faithful remnant seed of Abraham which the apostle Paul recognizes in all his doctrine as being the true Israel of God. They were "Israelites indeed;" "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in spirit, and not in the letter."

Thus on the day of Pentecost God's true elect Israel was born again (of the Spirit), which was God's answer to Isaiah's question, "Shall a nation be born at once?" There were three thousand souls added to them on that day and many thousands of Jews joined the church after Pentecost. They were Abraham's "seed" and fully qualified to receive the PROMISE. Psalms 22:30 says, "A seed shall serve him; it shall be accounted to the Lord for a generation."

-Next issue, CONDITIONAL PROMISES.

D.F.W.



THE HISTORICAL CHURCH  
THE FIRST APOLOGY OF JUSTIN MARTYR, 140, A.D.

## CHAP. IXI. Continued

And for this (rite) we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe; he who leads to the laver the person that is to be washed calling him by his name alone. For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed.

## CHAP. IXII.- ITS IMITATION BY DEMONS.

And the devils, indeed, having heard this washing published by the prophet, instigated those who enter their temples, and are about to approach them with libations and burnt offerings, also to sprinkle themselves; and they cause them also to wash themselves entirely, as they depart (from the sacrifice), before they enter into the shrines in which their images are set. And the command, too, given by the priests to those who enter and worship in the temples, that they take off their shoes, the devils, learning what happened to the above mentioned prophet Moses, have given in imitation of these things. For at that juncture, when Moses was ordered to go down into Egypt and lead out the people of the Israelites who were there, and while he was tending the flocks of his maternal uncle



(here Justin evidently confuses in his mind the histories of Moses and Jacob.) in the land of Arabia, our Christ conversed with him under the appearance of fire from a bush, and said, "Put off thy shoes, and draw near and hear." And he, when he had put off his shoes and drawn near, heard that he was to go down into Egypt and lead out the people of the Israelites there; and he received mighty power from Christ, who spoke to him in the appearance of fire, and went down and led out the people, having do great and marvelous things; which, if you desire to know, you will learn them accurately from his writings.

#### CHAP. IXIII.- HOW GOD APPEARED TO MOSES.

And all the Jews now teach that the nameless God spake to Moses; whence the Spirit of prophecy, accusing them by Isaiah the prophet mentioned above, said "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know Me, and My people do not understand." And Jesus the Christ, because the Jews knew not what the Father was, and what the Son, in like manner accused them; and Himself said, "No one knoweth the Father, but the Son; nor the Son, but the Father, and they to whom the Son revealeth Him." Now the Word of God is His Son, as we have before said. And He is called Angel and Apostle; for He declares whatever we ought to know, and is sent forth to declare whatever is revealed; as our Lord Himself says, "He that heareth Me, heareth Him that sent Me." From the writings of Moses also this will be manifest; for thus it is written in them, "And the Angel of God spake to Moses, in a flame of fire out of the bush, and said, I am that I am, the God of Abraham, the God of Isaac, the God of Jacob, the God of thy fathers; go down into Egypt, and bring forth my people."

And if you wish to learn what follows, you can do so from the same writings; for it is impossible to relate the whole here. But so much is written for the sake of proving that Jesus the Christ is the Son of God and His Apostle, being of old the Word, and appearing sometimes in the form of fire, and sometimes in the



form of fire, and some times in the likeness of angels; but now, by the will of God, having become man for the human race, He endured all the sufferings which the devils instigated the senseless Jews to inflict upon Him; who, though they have it expressly affirmed in the writings of Moses, "And the Angel of God spake to Moses in a flame of fire in a bush, and said, I am that I am, the God of Abraham, the God of Isaac, and the God of Jacob," yet maintain that He who said this was the Father and creator of the universe. Whence also the Spirit of prophecy rebukes them, and says, Israel doth not know Me, my people have not understood Me." And again Jesus, as we have already shown, while He was with them, said, "No one knoweth the Father but the Son; nor the Son but the Father, and those to whom the Son will reveal him." The Jews, accordingly, being throughout of the opinion that it was the Father of the universe that spake to Moses, though He who spoke to Him was indeed the Son of God, who is called both Angel and Apostle, are justly charged, both by the Spirit of prophecy and by Christ Himself, with knowin neither the Father nor the Son. For they who affirm that the Son is the Father, are proved neither to have become acquainted with the Father, nor to know that the Father of the universe has a Son; who also being the first-begotten Word of God, is even God. And of old He appeared in the shape of fire and in the likeness of a angel to Moses and to the other prophets; but now in the times of your reign, having, as we have before said, become Man by a virgin, according to the counsel of the Father, for the salvation of those who believe on Him, He endured both to be set at nought and to suffer, that by dying and rising again He might conquer death. And that which was said out of the bush to Moses, "I am that I am, the God of Abraham, and the God of Isaac, and the God of Jacob, and the God of your fathers," this signified that they, even though dead, are yet in existence, and are men belonging to Christ Himself. For they were the first of all men to busy themselves in the search after God. Abraham being the father of Isaac, and Isaac of Jacob.



## CHAP. IXIV.- FURTHER MISREPRESENTATIONS OF THE TRUTH.

From what has been already said, you can understand how the devils, in imitation of what was said by Moses, asserted that Proserpine was the daughter of Jupiter, and instigated the people to set up an image of her under the name of Kore (Cora, i.e. the maiden or daughter) at the spring-heads. For as we wrote above, Moses said, "In the beginning God made the heaven and the earth. And the earth was without form and unfurnished: and the Spirit of God moved upon the face of the waters." In imitation therefore, of what is here said of the Spirit of God moving on the waters, they said that Proserpine (or Cora) was the daughter of Jupiter. And in like manner they also craftily feigned that Minerva was the daughter of Jupiter, not by sexual union, but, knowing that God conceived and made the world by the Word, they say that Minerva is the first conception; which we consider to be very absurd, bringing forward the form of the conception in a female shape. And in like manner the actions of those others who are called sons of Jupiter sufficiently condemn them.

## CHAP. IXV.- ADMINISTRATION OF THE SACRAMENTS.

But we, after we have thus washed him who is thus convinced and has assented to our teaching, bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the baptized (illuminated) person, and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of wine mixed with water; and he taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at his hands.

-(concluded next issue).



## THE CHARIOTS OF HEAVEN.

The chariots of heaven are coming,  
They stay not for gateway nor bars,  
And they who are evil entreated  
Shall ride through the pathway of stars.

Oh! beautiful chariots of heaven,  
Thy ways are through millions of miles,  
Oh! who shall come forward to greet thee,  
The righteous shall view thee with smiles.

Oh! many that earth has rejected  
Shall ride in that wonderful hold;  
Who loveth the kingdom of Jesus  
Shall ride through the pathways of gold.

The great and the wise of earth's wisdom  
Shall weaken the grasp they have now,  
The chariots of God are soon coming,  
The mightiest sinner must bow.

The merciful Shepherd is coming,  
He hateth a look that is proud,  
But beareth the lambs in his bosom,  
Regarding the souls that are bowed.

Oh! wonderful chariots of heaven,  
How sweet is the pathway of stars,  
How fair are the flowers there blooming,  
Where life has no dimming nor bars.

And there may we gather together,  
Rejoicing o'er griefs that are past;  
Secure in a blessed assurance  
Of life that forever shall last.

Rejoice, Oh! ye sad and sore hearted,  
The hands you let go of shall come,  
The lambs that he bears in his bosom  
Are waiting to welcome you home.

-Lottie A. Cripe, 1920.



## BIBLE STUDY

## "FIRST SAMUEL"

First Samuel is the ninth book of the Old Testament. It is a link in the history of Israel, beginning at the time of Eli the priest and ending with the death of Saul the first king of Israel.

First Samuel was named after the prophet Samuel and is believed to be partly wrote by him. This book tells how Hannah asked for a son, and how he was promised to her. She gave birth to a son and called his name Samuel, for she said, because I have asked him of the Lord.

It tell how the Ark of the Lord was taken by the Philistines and how it was returned. Samuel's sons walked not in Samuel's ways but did evil, so the people asked for a king to judge them. Samuel told the people what the king would be like, but they still wanted a king. So the Lord told Samuel to make them a king, and Saul was anointed first King of Israel.

Because of sin King Saul was rejected and David was anointed king of Israel. King David walked with the Lord and the Lord was with him, as was shown when Goliath challenged the Israelites and David went out alone and slew him with a sling, and when Saul was chasing David how the Lord delivered Saul into David's hands.

This book shows how the Lord will deliver those who trust in him.

## QUESTIONS:

1. Did Hannah have any more children after Samuel?
2. What caused the death of Eli?
3. How was the Ark returned to Israel?
4. Who did eat when King Saul adjured the people by saying, "cursed be the man that eateth any food until evening?" Who rescued him that ate?
5. Whose sword did David use to behead Goliath?
6. Why did Saul try to kill David?
7. How did King Saul learn of his own death?

-Eugene Wagner  
Modesto, Calif.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## THE PILGRIM'S PROSPECT

Pilgrims? Of what strange lot are they?  
And why a pilgrimage at all I pray?  
Is not this earth with all its mirth  
A pleasant place for us to stay?

Ah! No! mine earthly minded friend,  
This world is coming to an end;  
And those who love not things above,  
Will have no part with Pilgrims then.

The Pilgrims seek a country bright,  
Where all is day and never night;  
And there no sin can enter in,  
But all is love and pure delight.

By faith the Pilgrims onward press  
Through this entangling wilderness;  
Until at last, their trials past,  
They with their father Abraham rest.

All Pilgrims love their Heavenly King,  
Who did to them salvation bring;  
And He shall come and take them home,  
And they shall ever with Him reign.

Now, if you would this way pursue,  
And all their King's commandments do,  
This hope can rest within your breast,  
And a Heavenly prospect be yours too.

-Marvin B. Crammer.



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### "HEIRS OF THE PROMISE"- CONDITIONAL PROMISES.

Some of God's promises are said to be "unconditional" because at the time the promise was made, no conditions were mentioned. But this may not be a proper expression because the Bible seems to show plainly that from man's position and relation to the promise, all of God's promises are conditional. If this were not true, God could not be sovereign and the order of obligation would be reversed, i.e. The Creator would be under obligation to the creature, instead of the creature being obligated to the Creator and Redeemer, as the true condition is, and must be. Even where no conditions are mentioned, yet the condition that man will abide in faith and obedience to God is necessarily involved. See Romans, 6: 15, 16.

This is demonstrated in Adam: God made him "good" and placed him in Paradise. But after he was so created and situated he was then warned that if he should eat of the forbidden tree, he would die. Even in the promise made to Abraham: though no conditions were mentioned at the time of his first calling, yet the promise was not confirmed with an oath until probably about 40 years after, as recorded in Genesis 22, and upon the conditions mentioned in verses 16 and 18. "For BECAUSE THOU HAST DONE THIS THING, and hast not withheld thy son, thine only son: That in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of heaven, etc. . . BECAUSE THOU HAST OBEYED MY VOICE." It is significant that the Apostle Paul in making mention of this in Heb. 6: 18, uses the word "immutable" instead of "unconditional." For it was clearly conditioned by a performance of faith on the part of Abraham.



As previously stated, "immutable" means unalterable. And because of Abraham's faith, God swore to him with an oath that in blessing and multiplying his seed he will not fail nor alter his purpose. But all the subsequent dealings of God with the seed of Abraham, Isaac, and Jacob, as recorded in the Scriptures, abundantly shows that this unalterable promise was, and will be, executed upon certain conditions to be met by its recipients. So that God did, and will, bless, redeem and save the seed of Abraham; but WHO and WHAT GENERATION shall be accounted as Abraham's seed, is clearly on conditions and the election of God; because all the "birthrights" were lost in the fall of Adam and the broken covenant of Sinai. So true is this that John the Baptist could say with heavenly authority, that "God is able of these stones to raise up seed unto Abraham." And to some who were Abraham's children according to the flesh, Jesus could say, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" and "ye are of your father the devil, and the deeds of your father ye will do."

Though all the children of Israel in Egypt were subjects of the promise of inheritance of the Canaan land, they were not accounted as the people of God until after they were redeemed from Egypt's bondage and were brought into covenant relationship with Him; which is a true pattern of God's means of grace and salvation to all the lost race of Adam. They had no power either to serve God or to release themselves from bondage. Therefore the first act of redemption was clearly and wholly from God, as is now accomplished by the atonement of Jesus Christ on the cross, of which the blood of the "lamb" in Egypt was a figure.

The covenant from Sinai had conditions which were necessary to be met in order for them to continue in relationship with God, and when the children of Israel broke that covenant, they were "cut off" and would have remained so forever, except for Jesus Christ, their Redeemer. There is no promise in the Scripture for any redemption for Israel as well as any other of the sons of Adam, except through Christ the Redeemer.



And so Peter who was a Jew, and speaking to his own people by the Holy Ghost, said, ". . . for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. "And for this cause he (Christ) is the mediator of the new testament, that by means of death, FOR THE REDEMPTION OF THE TRANSGRESSIONS THAT WERE UNDER THE FIRST TESTAMENT, they which are called might receive the promise of eternal inheritance." Heb. 9: 15.

Although the children of Israel were the seed of Abraham, the following Scriptures indicate that they were not accepted as the children of God until after they were brought under the Covenant and its conditions: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. . . . And ye shall be unto me a kingdom of priests and an holy nation." Ex. 19: 5. "Thou hast avouched the Lord this day to be thy God, . . . and the Lord hath avouched thee this day to be his peculiar people as he hath promised thee." Deut. 26: 17. "Take heed and hearken O Israel; THIS DAY THOU ART BECOME THE PEOPLE OF THE LORD THY GOD. Thou shalt therefore obey the voice of the Lord thy God and do his commandments and his statutes which I command thee this day." Deut. 27: 9. "That thou shouldest enter into a covenant with the Lord thy God, and into the oath which the Lord thy God maketh with thee THIS DAY. That he may establish thee TODAY for a people unto himself, and that he may be unto thee a God." Deut. 29:12.

Whether so stated or not, at the time a promise is made, the Scriptures clearly teach that the covenant people of God must abide under the conditions of the covenant in order to receive the promise; and also that God has the prerogative of revoking a promise if its subjects break their covenant. This is shown by Jer. 18: 6-10, "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to pull down, and to destroy it; If that nation



against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them, And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

In Numbers 14: 30, the promise was revoked because of the faithlessness of its subjects, "Doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. . . and ye shall know my BREACH OF PROMISE." v. 34. This was not unfaithful of God. He promised the land to the seed of Abraham, and he gave it to the seed of Abraham- (the children of those who fell) but the ones who started "entered not in because of unbelief." God raised up ANOTHER SEED to inherit the promise; and also Joshua and Caleb were a "remnant" seed of those who received the promise and were faithful and inherited the blessing.

Rom. 8: 35-39 is sometimes called an "unconditional" promise, but the same Apostle says in I Cor. 9:16, "Yea woe is unto me if I preach not the gospel!" and, v.27, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Thus Paul's security in Rom. 8 would be on conditions that he would abide in full obligation and willing service to Christ.

The message to the seven churches of Asia, plainly reveals that the relationship and inheritance of God's children is on condition of faithful perseverance in obedience to the will of Christ. No one could doubt the position of those churches. They were genuine authorized churches of Christ- "Golden Candlesticks"- and Christ walked in the midst of them; especially Ephesus; but they had LEFT their FIRST LOVE. "Remember therefore from when thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

-D.F.W.



## FAITH AND BELIEF

By Rudolph Cover

"Faith is the substance of things hoped for, the evidence of things not seen." This is the Bible definition of faith. Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. We must believe in God to have faith, but the devils also believe and tremble. I am sure the devils do not have faith. Faith to accomplish the salvation of the soul must of necessity contain a willingness on our part to serve God. The apostle James says he would show his faith by his works and that faith without works is dead.

When the wind blows we cannot see it, but we believe it just the same. We have the evidence of the leaves moving, trees swaying, the feel of it against our cheek. I cannot understand how there can be atheists! We look into the heavens and behold stars by the thousands. They each have a prescribed path. We look on the earth and see life on every hand. In Spring the tender bud breaks forth and the beautiful flowers bloom. Nature in all its glory is too wonderful to explain. We know the seed all produce their own kind. There is an order in all creation that bears evidence a thousand fold that there must be a creator, a supreme designer, a master mind, a controlling power, a great God of the universe. It is not hard for man to believe that God is. If we allow ourselves to reason at all, the conclusion of the evidence we have could only prove that there is a God.

The difficult part for man to do when he believes that there is a God is to "diligently seek him." If we seek God diligently we can find out what he wants us to do. God did not create man for naught, but for a definite purpose. God wants man, an intelligent being and free to choose his own way, to be willing to serve him.

God does not ask us to have faith in him without a reason. One of the greatest reasons why we should have



faith in God is because he sent his only begotten Son into the world, that whosoever believeth in him might not perish but have everlasting life. Jesus was the greatest evidence of God the world has ever known. Mankind found out through Christ that God loves us and wants us to receive the blessing. He told us what to do and what not to do. How could any thing be more evident?

I believe faith to be a reasoning process of the mind; that when given the proper evidence, we can know that certain conditions or places exist even though we have never seen or experienced the reality. If a person came to you and said, "I am the Son of God;" you could not be expected to believe him, but if that person healed the sick, caused the lame to walk, the blind to see, the deaf to hear; if you heard a voice from heaven say, "This is my beloved Son in whom I am well pleased;" if he raised the dead to life, and finally laid down his own life and took it again, then you could say like the centurion at the cross, "Truly this man was the Son of God."

Jesus wanted us to believe the evidence. "... though ye believe not me, believe the works that ye may know, and believe that the Father is in me and I in him." Jesus said of the centurion in Capernaum, "I have not found so great faith, no, not in Israel." This man who had great authority, believed the evidence of Jesus and knew that he could not do the miracles he saw unless he was the Lord. Knowing that the Lord was so much greater than himself, he knew by faith that Jesus also had great authority and Jesus only needed to say the word and his servant would be healed.

The Scribes and Pharisees did not have faith because they rejected the evidence. They would not allow themselves to give Jesus a fair trial. They would not weigh the facts nor receive the proof that Jesus was the Son of God.

If we believe the evidence of Jesus, our faith becomes a substance or a basis for hope. This means we have something to rest or build our hope on that is strong and sure. The faith of Jesus Christ is founded



on evidence that cannot be disproven. The record is true and we have abundant reason to know God has done his part. If we believe that Jesus is the Son of God, we know by faith that he is able to perform his promises. Because he rose from the dead, by faith we know he can raise us to dwell with him eternally.

-Oakhurst, Calif.

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### CLEANSING AND PURIFYING POWER OF THE WORD.

By David A. Skiles.

The WORD was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. This Word is the exalted name of Christ, "and Reverend is his name." He being holy, harmless, undefiled and separate from sinners and sin, and the Apostle John in ch. 1 tells us, "And of his fullness have all we received, and grace for grace."

The New Testament Scripture, also called "the Word" is our visible identity of that Holy One, who is undefiled, pure, perfect, complete and all sufficient for man's eternal needs. He is the source and fountain head of the living water that can renovate mankind from <sup>sin</sup> and the filth thereof. Man in his unregenerate state is under the guilt of sin and condemnation, from which he needs to be washed and cleansed. The Psalmist David declares, "Behold I was shapen in iniquity, and in sin did my mother conceive me." And thus seeing his need for cleansing he could say, "Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow.

In the natural pursuits of life it seems impossible to remain clean. Hence the need for repeated cleansing and the element of water, which God in his infinite wisdom and power has ordained by which foreign matter (or dirt as we call it) can be eliminated from our bodies, our clothes, our houses etc. Water has a marvelous attraction for filth. As we all know in the common labors of wash day, the white clothes go in first, then the dark which are not so dirty, then the most dirty; and though the water is now quite dirty, yet



these last ones come out clean. O the cleansing power of water that carries off the dirt and deposits it in the dust from which it came, and thus purifies itself again as the rain which fall from heaven.

So what a type and image this is of the purifying power of the water of life that emanates from God and his Word to cleanse our souls from sin. Sin which unfits every one for that habitation of Eternal Glory, of which the Revelator says, ch. 21, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

The outside filth of our bodies can be easily washed away with water, bringing cleanliness which is pleasing, and has been said to be next to godliness. But the spotlessness and purity of the heart and mind is the quality that far transcends that of our outward forms. Jesus told the Pharisees who chided him for not having washed before dinner, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness."

God has so bountifully provided that our sins can be washed away through faith, repentance and baptism, as Ananias told Saul, "Why tarriest thou? arise and be baptized, and wash away thy sins." O then how clean. But alas there are many other defilements that beset even him that has been washed, and so our chief life's work unto the end is a continual work of cleansing our souls or inner man by the purifying power of the Word.

How various are the things that can stain our religious career. Jesus told the people, Mark 7: 21, 22, "For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. While these may cover the entire ground of spiritual impurity, yet in more detail there are others that can mar and hinder our spiritual progress. Among them might be, self esteem, conceit, lacking in the forgiving spirit, all lust for the vanities of the world etc.

It is written, "That which is highly esteemed among men is abomination in the sight of God. This last



expression should be rightly divided or interpreted. We highly esteem God's work of creation, the sun, moon and stars, the rains that fall from heaven, and the precious civil and religious liberties we enjoy; we esteem our Christian friends, our humble homes and companions. But the love of the world which the Apostle defines as the "lust of the eye, the lust of the flesh, and the pride of life are the elements that must be washed from our affections. And all this can be accomplished through the power and instrumentality of God and his Word.

The Apostle Paul, I Cor. 6: 11, says, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Paul to Titus, ch. 2, "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life."

Heaven is clean, and so must we become if we will enter its portals. It was told the Revelator, ch. 7, who saw an innumerable multitude of glorified ones that, "These are they that have come out of great tribulation and have washed their robes, and made them white in the blood of the Lamb.

Let the water and the blood,  
From thy wounded side which flow'd,  
Be of sin the double cure,  
Cleanse me from its guilt and power.

-Rossville, Ind.

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"Wherewithal shall a young man cleanse his way?  
by taking heed thereto according to thy word."

Psalm 119: 9.



## THE PARABLE OF THE DEW.

By Geo. Bucher, 1910 Vindicator.

You will find this parable in Psalm 110: 3. I received my conception of it from the German translation. I of course, think the German translation is much better in this case than the English. The German reads this way: "Deine Kinder werden dir geboren, wie der Thau aus der morgenrothe." A verbatim translation into English from the German is as follows: "Thy children are born unto thee like the dew out of the morning dawn."

The whole verse in our common English translation says, "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning; thou hast the dew of thy youth."

These Bible parables are so given that "the wise and the prudent" (Matt. 11:25, and 13:11), often have misconceptions of their purpose, while the true meaning is revealed unto babes. At the time I used this parable to which you refer, the application was entirely to the purity of the penitent believer though he come from any nationality or degradation.

"Born like the dew out of the morning-dawn." It is said that dew comes from any kind of water. From salt water, dung water, mud-hole water, etc. but after passing through nature's process into dew, it is clear as crystal. So it matters not <sup>to</sup> what degradation a human being has fallen if he becomes truly penitent and obedient, he will be cleansed of all impurities.

The prodigal son who "wasted his substance with riotous living, - with harlots, - when he came to himself," (his first sensible stop off), he made a penitent and humble resolution when he said, "I will arise and go to my father, and will say unto him, "Father I sinned against heaven and before thee and am no more worthy to be called thy son: make me as one of thy hired servants." No sooner was this resolution carried out than "the father said to his servant, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fattened calf, and kill it; and let us eat and be merry; for



this my son was dead, and is alive again; he was lost and is found."

David as an adulterer and murderer, when penitent, prayed, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow." Psalm 51:7. The Lord through Isaiah noted the same idea when he said, "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with sword: for the mouth of the Lord hath spoken it."

Paul in I Cor. 6: 9-11, expressed the same fact. He says, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Notice the degraded class he enumerates and then says, "Such were some of you: but ye are washed, - sanctified, - justified." Also in Eph. 5: 25-27, Paul says, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish."

Many look with the human eye for a church without spot, and on the other side there are those who aim to so appear to the human eye. But we must look at this the way God looks at it.

If, as we voluminously learn in the Bible, "The



wicked forsake his way, and the unrighteous man his thoughts," then Christ will sanctify and cleanse him with the washing of water by the word. He will present the penitent to himself glorious, without spot, wrinkle, blemish, or any such thing. This cleansing is not our doing but his. Of course when the penitent is so cleansed he must watch and pray that the proverb mentioned in II Peter 2:22, will not be applicable to him. This proverb reads, "The dog is turned to his own vomit again; and the sow that is washed, to her wallowing in the mire."

Peter also says, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine revellings, banquetings, and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." I Peter 4: 3,4.

Out of Mary Magdalena Jesus had cast seven devils. Mark 16: 9.

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A SERMON ON ACTS. 2,  
By George Shaver, 1850.

The day of Pentecost witnessed the establishment of the first Christian church on earth. The wonderful prophecy of Joel received its fulfilment on this day. The sun had been darkened and the moon turned into blood, or darkened so as to appear like black blood; volcanic fire and the vapor of smoke had attended the earthquake while the Lord of glory hung upon the cross; the baptism in the Spirit and in the fire was now present; the apostles were induced with miraculous gifts to speak with other tongues; and when Peter and the rest set forth the Lord Jesus in his resurrected glory and power, the Jews there assembled, being cut to the heart, cried out: "Men and brethren, what shall we do?" The answer which Peter gave then and there is the true answer to that all important question. I sincerely desire that every unconverted man and woman in this house will duly consider the answer, for it may redound to the salvation to his or her soul.



I will therefore give it in the exact words we find recorded. They are these: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Notice here, obedience comes first. The repentance and the baptism precede the gift of the Holy Ghost. God is holy; and the sanctuary must be cleansed before he is willing to set up his glory there. The Temple had to be dedicated before the Lord could dwell in it. This gift of the Holy Spirit, by which we are to understand his entering into our hearts and making his abode with us, is the beginning of a heavenly life in the soul. The fruit of the Spirit, as it appears in the life of its possessor, is love, joy, peace, longsuffering, gentleness, meekness, temperance, brotherly kindness, charity.

The body of every true follower of Jesus Christ is a temple of the Holy Ghost. But I cannot dismiss this subject yet. I have reason to believe there are some unconverted men and women in this little assembly. Were those hearers on that day sinners above all men? "I tell you nay! And except ye repent ye shall all likewise perish." I sometimes think they were not such sinners as many we see around us now. Was it not for these the Lord prayed as he hung upon the cross? Hear his dying prayer: "Father, forgive them, for they know not what they do." Can this be said of the many who go on heedless of all the preaching, and praying and reading that is being done to instruct their minds and move their hearts? I do not think it can. And it is to be feared that in a coming day the very sinners who go on in sin, facing the very light of gospel day, may be compelled to realize the awful truth uttered by our Lord: "He that knoweth to do his master's will, and doeth it not, shall be beaten with many stripes."

But there is glorious news here for every one who is willing to obey. Thousands of obedient hearts are rejoicing tonight, on earth and in heaven, in the happy experiences they have of the presence of the Holy Spirit in their souls. This is the good news, this is the gospel of their salvation. God is his own witness



in every one that loves to obey him. "If ye abide in my words, ye shall know the truth, and the truth shall make you free." The Holy Spirit is the spirit of truth. It is the Lord in man as "the way, the truth and the life." Ye are God's sanctuary: ye are God's building." How ineffably exalted is the state of that man in whose heart and mind the Lord has fixed his dwelling place! We cannot realize the glory that awaits us, when the veil that now hides the inner sanctuary shall drop and disclose to our eyes the enraptured vision.

Brethren and sisters, let us not be weary in well-doing, for in due season we shall reap if we faint not. Therefore let us rejoice evermore; let us pray without ceasing; and "in every thing give thanks; for this is the will of God concerning us."

-From Life And Labors Of Elder John Kline.

#### POLYCARP AND HIS LAST PRAYER.

"A pious bishop named Polycarp at that time presided over the church of Smyrna: he had been appointed to his office by St. John, and continued faithfully to discharge it until his aged limbs were affixed to the stake by the brutality of Marcus Antoninus. 'Eighty and six years have I served Christ, and he hath never wronged me,' was his reply to the inquisitorial interrogations of the Roman proconsul; and it will not be out of place here to transcribe his last beautiful prayer, which has reached us from the pen of those who witnessed his martyrdom.

'Father of thy beloved and blessed Son Jesus Christ, through whom we have knowledge of thee; God of angels and powers and of all creation, and of the whole family of the just who live in thy presence! I thank thee that thou hast thought me worthy of this day and this hour, that I may take part in the number of the martyrs in the cup of Christ for the resurrection of eternal life, soul and body, in the incorruptibility of the Holy Spirit- among whom may I be received in thy presence today in full and acceptable sacrifice, as thou hast prepared, foreshown, and fulfilled, the faithful and true God. For this, and for everything, I praise



thee, I bless thee, I glorify thee, through the eternal High Priest, Jesus Christ, thy blessed Son.' The martyrdom of Polycarp took place about 166 A.D.

-Waddington's Church History.

### NOT AUTOMATIC

There is nothing automatic about faith in Christ. We might wish there were. We have become accustomed in our mechanized living to setting controls and pushing buttons and then expecting something to happen as a result. We think it ought to be like that in the area of faith. We hand a man a tract or a Bible, and we think it should transform his life. We set up teaching situations and think that if the teaching is good enough, faith will result. We teach people how to be good parents, convinced that good homes will automatically produce good children.

Now there is much in providing good ground for faith. God has said that His Word will accomplish that to which it was sent. Paul tells us that faith cometh by hearing. And it is Scriptural to believe that if we train up a child in the way he should go, when he is old he will not depart from it.

But still it is not automatic. Faith must be the motion of each person for himself. I cannot believe for you, and you cannot believe for me. A preacher can preach, but the congregation must hear. The teacher can teach, but the pupil must have the learning attitude. The parents can train, but the children must respond to the training.

Jesus was the greatest teacher the world ever saw. He was Himself the divine Word of Truth. But He was not universally successful in inducing faith. There were many of His hearers who did not rise to His challenge, who did not open their minds to His truth nor their hearts to His love. Their wills ruled Him out. They were among the few who have seen the Son of God in the flesh, but that great opportunity did them no good. They heard His matchless teaching, but they set themselves against it, and their story is written in the Gospels as a tragedy and a warning. See them



standing there- Judas, and Pilate, and Simon the Pharisee, and the unrepentant malefactor- as evidence that one can face Deity without faith.

The rich young ruler is another of these whose privilege of consulting Jesus on great spiritual and moral questions did not bring him salvation. This young man was a person of importance. It seems he had been pondering the issues of eternal life, and his soul was hungry for something that was lacking. His courteous address showed that he held Jesus in high regard. He seemed to be a good prospect for faith and discipleship. The love of Jesus went out to him as one eagerly striving for something better.

But when Jesus touched the weak spot in his life, he made the great refusal which will always be associated with him. He had come to the brink of eternal life, but the price was too great and he turned away. The canker of wealth had eaten so far into the moral fiber in his life that he could not make the renunciation which Jesus required of him. He wanted what he did not have, but he also wanted so badly what he already had that he would not make the exchange. And so, though so near to the light, he turned away into the darkness.

Our great opportunity in church and home and school, the translation of the Bible into the language of most of the people of the world, the actual possession of a half dozen Bibles in many American homes, the accessibility of churches and the means of grace to almost all of us, the education which enables us to read and understand- all these, we might assume, should most certainly make us believers.

But we know there is no automatic faith present because the conditions have been made favorable. We can, like the rich young ruler, walk away from Jesus unsaved. Each man must believe for himself. He must prepare his own heart for faith by repentance and surrender. God never forces a door. Jesus had such respect for man's personality that He never forced Himself upon any one. Nor will He upon us. Though He seeks us and invites us, faith is the outgoing of a man's heart to lay hold



upon the divine offer. It is willed. The man who believes gets up and steps out and climbs on. Man must move. No one is ever surprised to find that salvation has been left on his doorstep, all safely delivered without his order. We have it only when we have asked for it.

-Gospel Herald.

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#### OBITUARY

WOLF:- Sarah Elizabeth, daughter of John F. and Alice Wolf, was born near Quinter, Kansas, Aug. 23, 1896; and departed this life in the hospital at five o'clock in the morning of Mar. 30, 1956; at the age of 59 years, 7 months, and 7 days.

At an early age she moved with her parents to Colorado and later to California; living at Rio Oso about twenty years and the last sixteen years at Modesto, where she peacefully passed away.

She was the oldest of ten children. She having never married, lived with, and faithfully cared for father and mother as long as they lived, for which we feel she will be richly rewarded

She has left to mourn their loss, three brothers and three sisters, namely: Esther Wagoner, Mary Cripe, James, Daniel F., and George M. Wolf, and Martha Robbins; also a number of nieces and nephews, and many other relatives and friends. Three brothers preceded her in death.

At the early age of 14 she confessed Christ openly and was baptized, to which we feel she lived faithful to the end.

While she will be greatly missed, we feel she is safe in the arms of Jesus, and feel our loss is her eternal gain.

-George M. Wolf.

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#### NOTICE OF ANNUAL MEETING:

We are requested by Brother D.V. Skiles to publish a notice of our Annual Meeting, which will be held at the Brethren's meeting house about 2½ miles southwest of Wakarusa, Indiana, May 18, 19, and 20. A general invitation is given for members and friends to attend.



## THE HISTORICAL CHURCH

## THE FIRST APOLOGY OF JUSTIN MARTYR, 140, A.D.

## CHAP. LXV.- (Continued).

And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to . . . (so be it). And when the president has given thanks, and all the people have given assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced, and to those who are absent they carry away a portion.

## CHAP. LXVI.- OF THE EUCHARIST.

And this food is called among us "the Eucharist," (here Justin uses a Greek word which is literally translated THANKSGIVING), of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His Word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh. For the Apostles, in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks, said, "This do ye in remembrance of Me, this is My body;" and that after the same manner, having taken the cup and given thanks, He said, "This is my blood;" and gave it to them alone. Which the wicked devils have imitated in the mysteries of Mithras, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated, you either know or can learn.



## CHAP. LXVII.- WEEKLY WORSHIP OF THE CHRISTIANS.

And we afterwards continually remind each other of these things. And the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through His Son Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succours the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For he was crucified on the day before that of Saturn (Saturday); and on that day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration.

## CHAP. LXVIII.- CONCLUSION.

And if these things seem to you to be reasonable and true, honour them; but if they seem nonsensical, despise them as nonsense, and do not decree death



against those who have done no wrong, as you would against enemies. For we forewarn you, that you shall not escape the coming judgment of God, if you continue in your injustice; and we ourselves will invite you to do that which is pleasing to God. And though from the letter of the greatest and most illustrious Emperor Adrian, your father, we could demand that you order judgment to be given as we have desired, yet we have made this appeal and explanation, not on the grounds of Adrian's decision, but because we know that what we ask is just. And we have subjoined the copy of Adrian's epistle, that you may know that we are speaking truly about this. And the following is the copy:-

#### EPISTLE OF ADRIAN IN BEHALF OF THE CHRISTIANS

I have received the letter addressed to me by your predecessor Serenius Granianus, a most illustrious man; and this communication I am unwilling to pass over in silence, lest innocent persons be disturbed, and occasion be given to the informers for practising villany. Accordingly, if the inhabitants of your province will so far sustain this petition of theirs as to accuse the Christians in some court of law, I do not prohibit them from doing so. But I will not suffer them to make use of mere entreaties and outcries. For it is far more just, if any one desires to make an accusation, that you give judgment upon it. If, therefore, any one makes the accusation, and furnishes proof that the said men do anything contrary to the laws, you shall adjudge punishments in proportion to the offences. And this, by Hercules, you shall give special heed to, that if any man shall, through mere calumny, bring an accusation against any of these persons, you shall award to him more severe punishments in proportion to his wickedness.

#### EPISTLE OF ANTONINUS TO THE COMMON ASSEMBLY OF ASIA.

(Note:- Some do not regard this epistle as genuine.)

The Emperor Caesar Augustus Pius, Supreme Pontiff, in the fifteenth year of his tribuneship, Consul for the third time, Father of the Fatherland, to the common assembly of Asia, greeting: I should have thought



that the gods themselves would see to it that such offenders should not escape. For if they had the power they themselves would much rather punish them who refuse to worship them; but it is you who bring trouble on these persons, and accuse as the opinion of Atheists that which they hold, and lay to their charge certain other things which we are unable to prove. But it would be advantageous to them that they should be thought to die for that of which they are accused, and they conquer you by being lavish of their lives rather than yield that obedience which you require of them. And regarding the earthquakes which have already happened and are now occurring, it is not seemly that you remind us of them, losing heart whenever they occur, and thus set your conduct in contrast with that of these men; for they have much greater confidence towards God than you yourselves have. And you, indeed, seem at such times to ignore the gods, and you neglect the temples, and make no recognition of the worship of God. And hence you are jealous of those who do serve him, and persecute them to the death. Concerning such persons, some others also of the governors of provinces wrote to my divine father; to whom he replied that they should not at all disturb such persons, unless they were found to be attempting anything against the Roman government. And to myself many have sent intimations regarding such persons, to whom I also replied in persuance of my father's judgment. But if any one has a matter to bring against any person of this class, merely as such a person, let the accused be acquitted of the charge, even though he should be found to be such an one; but let the accuser be amenable to justice.

-the end.

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In the next issue we will begin the publication of a treatise entitled "Nonresistance Asserted, Or The Kingdom Of Christ And The Kingdom Of The World Separated. This is a very excellent doctrinal treatise on the Kingdom of Christ; and we believe will be appreciated by all who read it.

-Editor.



## THE SIGNAL LIGHT

Adown the peaceful river

In silence glides the boat,

Encircled by the vapors

That through the welkin float.

No sound comes from the boatmen

To break the silent night,

But through the empty darkness

Is flickering a light.

Upon the flashing waters

Its bright effulgence pours,

And streams across the ripples

That kiss the rocky shores.

And as I view it twinkle

Above the shining wave,

I think how it resembles

Our passage to the grave.

How time's majestic river

Still bears us in its sweep,

Toward the dark dominions

Of everlasting sleep.

And if, among the mourners,

Our memory remain,

When we shall have departed,

To ne'er return again,-

'Twill linger for a moment,

As does the signal light,

Then fade into the darkness

Of the eternal night.

-J. Finley Reynolds.



## BIBLE STUDY

## "II SAMUEL"

II SAMUEL is devoted to the history of David as King of Israel. It covers a period of time shortly after Saul was slain, through his reign, his old age and his last days. His death actually recorded in I Kings. He started his reign in the land of Hebron and reigned there for seven years and six months. He was thirty seven years old when he became king of all Israel and reigned for thirty three years.

Because David was chosen of God to be ruler of Israel, he was used as an instrument to prepare the land that God's people might have a place of their own where they would be afflicted by the children of wickedness, no longer as in times past.

David's household was not altogether a happy one. According to the record, he had seventeen sons and many daughters. Because of his sin with Bathsheba the Lord smote the child Bathsheba bare him so that it died. Through the prophet Nathan the Lord said, "Behold I will raise up evil against thee out of thine own house." And David seeing his sin was sorrowful and admitted his guilt which was put away.

A true forgiving and loving spirit was exercised by David. In spite of Absalom's conspiracy he had a deep concern for his son as he didn't want any harm done to him, and upon his death he wept and mourned for him.

Realizing through his deliverance and mercy of the Lord, David wrote a song of thanksgiving and praise to acknowledge his mighty works.

## QUESTIONS:

1. How did Joab kill Abner?
2. Why was Israel chastized with 3 years of famine?
3. What body of water did King David flee over to escape his enemy Ahithophel?
4. Who was Mephibosheth?
5. Why did David want the Ark in his presence and how did it finally come to Jerusalem?

-David Skiles  
Eldridge, Calif.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## THE MORNING GARDEN

The garden gate opened with silence rare  
To a path inside with borders flaming;  
In lustrous shimmer of glory clothed,  
The human race was born in there.

'Twas a wondrous morning for just the two,  
The first of beings on top of the world;  
They held the reigns of the human race  
When the Garden of Eden was sparkling new.

The setting was perfect: God made it so;  
Innocence reigned as a dream may do,  
Their work was pleasant to dress and keep  
The bounteous trees which there did grow.

The rules were easy for man and wife  
To start the wheels of the world to roll  
To distant ages on paths of grace,  
And nothing know but perfect life.

The picture is rosy with glory untold,  
And the Spirit would leave it thus;  
But truth comes flying to the Court  
As the first devices of Satan unfold.

The story is old, no need to retell,  
But the Garden fell with the fall of man;  
'Tis in hiding now, we may not see  
Since Satan came to earth to dwell.

-Melvin E. Garber.



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### "HEIRS OF THE PROMISE" THE KINGDOM

"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:" Matt. 25: 34.

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1: 2.

These two passages of Scripture show that the idea of the "kingdom" had its origin in the mind of God before the world began, and that from the foundation of the world it was prepared for the "blessed" children of God; and that "eternal life" was also promised at the same time. So that the kingdom and eternal life are so related that they are indivisible.

This "kingdom" and eternal life which is so universal that it embraces the "principalities and powers in heavenly places" and includes the "whole family in heaven and earth" of which Jesus Christ is the head, and of whom it is named, (Eph. 3: 9-15), is the very heart and essence of the inheritance which God promised to the "seed" of Abraham, and is so interpreted by the Apostle Paul in Rom. 4: 13, where he says that God promised Abraham that he should be "heir of the world." "For the promise that he should be heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: . . . Therefore it is of faith, that it might be by grace; to the end the PROMISE might be sure to ALL THE SEED; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the FATHER OF US ALL. Rom. 4: 13-16. And the "Blessed of the Father" of Matt. 25: 34, who inherit



"the kingdom" are most certainly the children of God, by virtue of their union with Christ, as shown by Paul in Gal. 3:26-29, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the PROMISE."

No doubt from the time of its inception in the mind of God, from the foundation of the world, God sees the kingdom in its ultimate and complete state of universal dominion, as described by the apostle Paul in I Cor.15: 24-29, and in this same condition and meaning it is viewed mostly by the Old Testament prophets and writers. Thus in every reference to the "kingdom" throughout the Bible, it is one and the same "kingdom" and in every age it is the same in essence and purpose. But the many parables and statements of Jesus and the New Testament preachers of the "gospel of the kingdom" reveal that its condition is varied in the different ages and dispensations through which it passes with regard to the condition and relation of its subjects to it.

The kingdom of God, (government and dominion of God), in pattern and type had a visible expression in the Old Testament people of God, the nation of Israel. But it had earthly kings and its subjects were carnal, i.e. not born of the Spirit; and had also a worldly sanctuary (Heb. 9:1). God had promised them that he would be their God and they would be his people, and from that relationship to God it was his government or kingdom on earth; but as stated above its condition was very different from that of the succeeding age.

Thus the New Testament opens, announcing the birth of Christ, "the son of David, the son of Abraham." (Matt.1:1). John the Baptist began preaching, "Repent for the kingdom of heaven is at hand." Jesus was baptized of John, and after that John was put in prison, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, (Obviously referring to the Old Testament prophecies of the kingdom), and the kingdom of God is at hand: repent ye, and believe the gospel.



A new dispensation had come, and the long looked for and desired kingdom was now at hand, and entrance presently to be admitted into it. For "The law and the prophets were until John: since that time the kingdom of heaven is preached, and every man presseth into it." Luke 16: 16. It was the "acceptable year of Lord" as Jesus said, Luke 4: 21, "This day is this scripture fulfilled in your ears." The condition of the kingdom now was not the same as its Old Testament type. Instead of an earthly king, it was the Lord from heaven, the SON OF GOD conceived of the Holy Ghost, and its subjects were not of carnal, or natural birth. For, "Except a man be born again, of water and the Spirit, he cannot enter, or see into the kingdom of God."

That the Kingdom of heaven was a then present reality is shown in Matt. 11: 12, "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." and Matt. 23: 13, "But woe unto you scribes, Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

The many parables of Jesus concerning the kingdom of heaven show its varying condition with regard to the age, and relation of its subjects to it. The parables of the mustard seed and the leaven show its growing and developing nature. The net and wedding guests show its industry for subjects, and the all embracing and impartial love and grace of God which invites and seeks without discrimination all to come and be saved. But also shows that in its ultimate condition it will be purged of all impure and unholy elements. The sower indicates the willingness of the Lord to sow freely of the good seed into all places, that no opportunity may be missed for yield and increase, but that some ground is so barren and hardened that it is impossible to even begin growth, and that other is too infested <sup>with</sup> pleasures of this world to produce fruit. The tares show that the kingdom has enemies which will be separated from it and utterly destroyed in the end.



The pearl of great price shows the universal value of the kingdom of heaven to each individual.

These parables of the kingdom of heaven thus show its varying conditions with relation to the condition of its subjects in its various dispensations. So that it has both a very real present realization and also a glorious future hope to all the blessed children of God who are heirs of the promise.

Jesus Christ was the promised seed of Abraham, and in him all nations of the earth were to be blessed. He is the heavenly King of the kingdom of heaven. And so in the beginning of his ministry he lifted up his eyes on his disciples, and said, "Blessed be ye poor, for yours is the kingdom of heaven." and on another occasion he said to them, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." To Peter he said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys to the kingdom of heaven, etc." But to the unbelieving rulers of the Jews he said, "Therefore say I unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

These Scriptures are presented here to show how Jesus related the Old Testament prophecies concerning the kingdom to his New Testament discipleship and church. He taught his apostles many things about the kingdom, in the parables quoted above and many others, but they did not understand his meaning until after they were baptized with the Holy Ghost. Before, they could only see the kingdom in its final triumphant state and not in its present developing and militant condition during the dispensation of grace, which the parables were designed to show. But after the atonement and ascension into heaven, and the Holy Ghost was given, then they understood it. There was no more uncertainty about the "kingdom." They knew then that it had a present reality to them as well as a future hope. They knew then that they were in the "kingdom" and the church was its visible expression and witness on earth during

-(Continued on page 140)



## THE HOLY SPIRIT

By J.I. Cover

(This is the first of a series of articles offered by Brother Cover for the Pilgrim. It is proposed to publish them under the above general title of "The Holy Spirit" with each succeeding article bearing also a sub-title. -Ed.)

We have hesitated to write on the office of the Holy Spirit, his work in the world, and his work of grace in the heart, and at what time he takes control of the repentant sinner. He is the leading, guiding, directing pilot of all God's faithful children during their journey upon the narrow way that leads to life eternal.

May this writing be in true reverence to God, and endeavor to outline our understanding of the Holy Spirit's working according to God's Holy Word.

When God created the heavens and the earth by his own power and direction, we read, "The earth was without form, and void; and darkness was upon the face of the deep." What profound words! A world being born; the world on which we live! completely enveloped in water, and enshrouded in darkness. At this stage of creation we read, "The Spirit of God moved upon the face of the waters." This is the first mention made of the Spirit of God, who begins his work in the marvelous process of change and order coming into view. We read, "Who hath measured in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?"

What sublime and enlightening words! The Spirit of God takes charge and begins to bring order and arrangement manifest manifest upon the earth according to divine plan and direction. With the presence of the Spirit of God upon the face of the waters the light of God begins to radiate by the divine command "Let there be light:" for, "God is light and in him is no



darkness at all." So we believe the angels of God began to see the wonderful changing scenes begin to be manifest, The mists and darkness begin to roll away, and in the clearing skies of the firmament the dry land arose to view being decked with living green. The Spirit of God begin to display the divine handiwork of a beautiful and waiting earth day by day growing herbs, grass and trees appearing, blending springtime, and autumnal bounty of living mature growth with seeds, fruits and flowers in wonderful tropical glory. We believe in this wonderful work of creation, The Father, the Son, and the Holy Spirit, all had a share and place. Then the living forms of fish, animal, and bird began to arise from the waters and earth in abundance and variety beyond our comprehension.

What melodious songs of praise and expression from all forms of creation was mingled with the chorous of acclaim and worship "When the morning stars sang together and all the sons of God shouted for joy." Then maybe there was a hush and wonderment, when man was created and all living beings with spirit realized their earthly ruler was come and all are brought before him to pay their homage and receive their names. In all this order and establishing of the human race, to live in such congenial conditions upon this newly created earth, and from which viewpoint the living creatures of all kinds could look upward and behold the sun shining in his strength, and the moon upon her course of attendance to the sun, and the stars from their appointed places looking on. Then again looking earthward behold the splendor of the earthly Paradise, the beautiful Garden of Eden, the home of the ruler Man and his mate Woman.

In all this complete accomplished work of creation, the Holy Spirit of God divinely fulfilled his allotted part. Next:- THE STRIVING WITNESS.

-Star Route, Box 1160  
Sonora, California.

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"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. Isa. 32: 17.



THE TWELVE TRIBES OF ISRAEL, AND THE  
NEW TESTAMENT CHURCH IN PROPHECY.

By D.A. Skiles.

In Genesis 12, we find that God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee." -And Abram took Sara his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran, and they went forth to go into the land of Canaan, and into the land of Canaan they came. Later the Lord said unto Abram. "Lift up now thine eyes and look from the place where thou art Northward, and Southward, and eastward, and Westward, for all the land which thou seest, to thee will I give it, and to thy seed forever." Near the same time (Gen. 15:18), the Lord made a covenant saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Herein as also in other similar declarations is the description and also the sovereign title deed to the inheritance of the twelve sons of Jacob or Israel.

That the Lord anciently set his love and favor upon a special people is plainly stated in Deut. 7: 6,7. "For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you because you were more in number than any people, for ye were the fewest of all people."

In Ex. 19: 5, God makes a conditional promise to Israel, "Now therefore if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure to me above all people, for all the earth is mine. Behold I set before you this day a blessing and a curse, A blessing if ye obey the commandments of the Lord your God. And a curse if ye will not obey the commandments



of the Lord your God.

Thus Israel entered the history of her time under special divine favors from Jehovah God. And what has her history been? It has been obedience and blessing, disobedience and being cursed until finally she became extinct as a nation, and was dispersed to the four winds of the earth. But divine revelation definitely tells us that the ties between God and the twelve tribes of Israel were never wholly severed, and never will be even though she became disobedient, rebellious and idolatrous, and had to suffer the vengeance of a just, yet merciful God.

As evidence to the fact that Israel will again receive restoration and pardon for her sins, we look to the manifold declarations of the sure word of prophecy. The holy prophets were moved by the Holy Ghost, and spake as the Spirit gave them utterance. In Eph. 2, we read, ". . . And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

The Lord appeared to the prophet Jeremiah saying concerning Israel, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Again I will build thee and thou shalt be built O virgin of Israel. Thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria, the planters shall plant and shall eat them as common things."

In Isaiah 65: "And they shall build houses and inhabit them. They shall plant vineyards and eat the fruit of them. They shall not plant and another eat, they shall not build and another inhabit, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands." In Jeremiah 31: "Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together, a great company shall return thither. No one can re-turn to a place where he has never been before. "They



shall come with weeping, and with supplications will I lead them, for I am a father to Israel, and Ephriam is my first born. And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to destroy, and to afflict, so will I watch over them to build and to plant saith the Lord."

Jeremiah 16: "But the Lord liveth that brought up the children of Israel from the land of the North, and from all the lands whither he had driven them, and I will bring them again into their land that I gave unto their fathers." The word "again" so often used in these scriptures proves former possession, and a return to them.

In Amos 9, we read, "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old. And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof, they shall also make gardens and eat the fruit of them. And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them saith the Lord thy God."

In Ezekiel 28, "Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob." In Ch. 37, "Thus saith the Lord; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, and David my servant shall be king over them, and they shall have one shepherd and



and they shall also walk in my judgments, and observe my statutes to do them." etc.

That God in some way of his own choosing will bring them back into his favor when he has gathered them back into thier land is plainly declared in Ezk. 36, "Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

That Israel thus redeemed will inhabit the land of Israel during the thousand years of Satan's confinement in the bottomless pit, when the desert will blossom as the rose, under one universal king (Christ), That the children being born will still be young at one hundred years, and the animals loose their vicious and ferocious characteristics, the earth again become populated as the sand of the sea, to again become exposed for a little season to the attacks of Satan, but to be rescued therefrom by the fiery wrath of almighty God is clearly evidenced by Holy Scripture.

The prophet Hosea, ch. 6: 1,2 says, "Come let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight." Two thousand years (after two days) of being torn and smitten. Then the third day or one thousand years revived and living in his sight.

In the beginning of the institution of the New Testament church, Jesus came to his own and declared, "The kingdom of heaven is at hand." And told them, "Go not into the way of the Gentiles, and into any of the city of the Samaritans enter ye not, So opening the door to the kingdom of heaven to his own, the Jews or Israel first. Which moreover has never been closed to them except as their eyes were veiled becuase of their own rejection of him as a nation. And so Jesus said unto



them "Behold your house is left unto you desolate, for I say unto you ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."

The Apostle Peter at the house of Cornelius (Acts. 10), was persuaded that now the door to the kingdom of heaven was opened to the Gentiles also, to be born anew of water and the Spirit into his kingdom, and if obedient to his will become saints to meet the Lord in the air at his coming, and reign with him in immortality for one thousand years.

In I Cor. 6: 2,3, we read, "Do ye not know that the saints shall judge the world?" Jesus said, (Rev. 3:21) "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." In Matt. 19:28, Jesus said, "Verily I say unto you, That ye which have followed me, in the regeneration when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke 22:29, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit upon thrones judging the twelve tribes of Israel." "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." This a higher state and station than that of Israel during that time.

A ruling sovereign must have subjects. Of this sovereign and his nativity it is written. "And thou Bethlehem in the land of Juda art not least among the princes of Juda, for out of thee shall come a governor that shall rule my people Israel. This evidently must still be future, for Israel as a nation has never yet accepted Christ as her king, but no doubt will in her dire "Jacob's trouble" when she will look on him whom they have pierced, and mourn for him as one mourneth for his only son, and when he pours upon them the spirit of grace and supplications, Zech. 12: 10.

The devout and just Simeon with the holy child Jesus



in his arms could now say by inspiration "Mine eyes have seen thy salvation, A light to lighten the Gentiles, and the glory of thy people Israel." The advent of the Church into the glory world can not be called a regathering nor a return to a former possession for she has never been there before.

Now in view of the fore going it does seem clear to the writer that Israel will at least inhabit a part of the earth in mortal bodies during the measured millennium, beget sons and daughters, live in sublime loyalty to Christ their king, (while Satan is powerless in the bottomless pit), and later be translated into immortality and incorruption, to dwell with God throughout boundless Eternity.

Are we not at this day seeing the transition of Israel's <sup>return</sup> to her ancient Homeland, her identity to be sure, for certain, only being known to the Almighty One. Prospering as she does in the face of hatred and hostility around her. And may not the words of the Psalmist David, Psalms 83: 2-4, be taking place now in her very midst.

We trust we have the right concept of the time in which we live, and if so can we not see the dawning of the day for Israel's revival, and the time of the Gentiles or Christian dispensation nearing its close, when the treading down of Jerusalem will be removed, and Israel after being many days without a king, and without a prince, and without a sacrifice, shall return and seek the Lord their God. And David their king, and shall fear the Lord and his goodness in the latter days, Amos 3. -Rossville, Ind.

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The greatest crime—to reject Christ the only Saviour.  
My greatest privilege—power to become a son of God.  
The greatest bargain—the loss of all things that  
I might win Christ.

The greatest profit—godliness in this life and  
that which is to come.

My greatest peace—that peace that passes understanding.



## DOMINION

By M.J. Kinsley

God gave man dominion over all the earth, and over every living thing on the earth, in the sea, and in the air. So his dominion reaches above the clouds and into the depths of the sea. God commanded man to be fruitful and multiply and replenish the earth and subdue it. Gen. 1:26-28. He also gave him a law, which had a penalty if not obeyed. To obey was to continue in God's presence and fellowship; to disobey was to be separated from God and his fellowship which is spiritual death. But God saw the end from the beginning and provided a means to restore man again into his favor and fellowship. This was God's means of proving his love to fallen man, who could not comprehend God's love until he realized his need of it. Man must first realize that he is a sinner under condemnation before he can realize his need of help and appreciate it. If he rejects God's love and help he will abide in death, in separation from God. Mal. 3:7 says, "Return unto me and I will return unto you saith the Lord."

It would seem that man has about accomplished the design of his creator in multiplying and in subduing the earth. It is wonderful what has been accomplished, with the talent God has given, especially in this end-time. God's power is so revealed through nature that all doubters should look up and in faith say, as Thomas did, "My Lord and my God." Even the fool that says in his heart, There is no God, should be constrained with such evidence to change his mind and confess his folly.

Man has not been satisfied with the dominion God gave him, and has sought dominion over his fellow man, causing causing violence to fill the earth and wars and suffering, and every evil work, to his own destruction and the loss of his dominion: as God will take over all dominion and authority in due time. All creation will bow to his decree. His word has gone forth and will not return unto him void, but will accomplish that which will please him.

-Arcanum, Ohio.



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NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST  
AND THE KINGDOM OF THIS WORLD SEPARATED.

## AUTHOR'S PREFACE.

I have little to say, by way of preface to the following pages, or apology to make for presenting them to the public. We have each a never-dying soul entrusted to our care, the preparation for whose eternal welfare is the highest duty which the Lord enjoins upon us in his word. When we remember that it is impossible for this soul to be eternally happy, except we do, in this life, submit ourselves to the will of God, as declared in his word, we cannot fail to be painfully impressed with the indifference with which that word is generally regarded, even by those who PROFESS the religion of Jesus Christ. The desire to awaken interest, to incite inquiry, exercise the understanding, and impress the mind with a sense of the truth and unchangeableness of God's word, is the only apology I have to make; and I desire hereby to bespeak the reader's earnest attention to the doctrine and argument therein contained.

In order to make truth perceptible and clear, it is necessary to expose error; in doing which we must necessarily take notice of such doctrine and practice as we conceive to be erroneous and detrimental to truth. In doing this, the originators of that doctrine, or their friends and adherents may feel themselves aggrieved. Unnecessarily to wound or irritate the feelings of those with whom we disagree is unjustifiable and injurious. Prejudice bars the heart against conviction, and makes the presentation of truth to the understanding vain. But whatever is necessary for the vindication or support of truth, needs no apology. Whilst I have withheld nothing which presented itself, which I thought would be calculated to effect the object proposed, I have yet endeavored to use no language which would be offensive, or, by creating prejudice, stand in the way of conviction. I am a firm believer in the truth of what is here presented, and know I must answer for it at the bar of God; and, if I know myself, have not been influenced by any other motive than that of



love in presenting it to the public.

With these remarks I will commit the work, with the reader and myself, to the Lord, praying him to bless it, and make it effectual to the end for which it was designed. -Daniel Musser.

Lampeter, Lancaster Co., Pa., March 1, 1864.

. . . . .

"But I say unto you that ye resist not evil." Matt. 5:30.  
"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. Eph. 5: 1,2.

It is well known that there are a great number of people in the United States, who profess to be conscientiously opposed to war. They are mostly called non-resistants, or defenceless Christians; and refuse to defend their country, or take up arms at the call of the government, and go forth to battle against its enemies. Hitherto this conscientious scruple has been respected by the government of this country, and those claiming it have been relieved or excused from this service. Since the commencement of the present civil war in the United States, the public mind has been unusually agitated on this subject.

It is not unreasonable that such persons as feel it their duty to go forth and endure the hardships of camp life, and imperil health, life and limb, in defence of their country and Government, should feel some jealousy of those who have, with themselves, long enjoyed the protection and benefits of the Government, and yet in the hour of its need refuse to share the burden of its defence and protection. Neither is it strange that such a position should be looked upon as most unreasonable and monstrous, and those who hold it be regarded with some suspicion.

The true principles of non-resistance are very imperfectly understood by a large proportion even of those who profess to be consciously opposed to war. No wonder then that such a position should be looked upon with suspicion, as being unreasonable and unjust



to those who discharge their duty to the Government and country.

Many able speakers and writers (no doubt with honest intentions and good disposition) have raised their voices and pens, to refute the idea of non-resistance, as both unreasonable and unscriptural. This is not to be wondered at, seeing those who profess the principle and do not possess or correctly understand it, act inconsistently, and thereby bring the profession into disrepute and contempt. However much misapplication or abuse of a principle may prejudice the minds of those who are unacquainted with a subject, it is yet no argument against its truth.

These conditions have induced me to undertake (by the help of God) to set forth the true scriptural grounds of the non-resistance profession, so that those who profess the defenceless doctrine and do not fully comprehend its meaning, may be induced to compare their profession and practice with the truth, and thereby be enabled to perceive their error; and those who contend that the position is unscriptural may also have an opportunity to learn the true grounds of our profession, and be enabled to act understandingly.

Every professor of the Christian religion will acknowledge that the Bible must be his rule of life: and when man, either with or without human authority, attempts to impose a duty upon him which is contrary to, or inconsistent with the teaching of the Bible, it is his duty to refuse obedience, even though to disobey would cost him his life. "Judge ye whether it is right to obey man rather than God," said Peter and John. The truth then of the principle of non-resistance, rests on the Bible. The Bible is consistent. No position which is inconsistent can be maintained by the Bible. If then it can be shown that the Bible teaches non-resistance, it must be admitted to be both just and reasonable; and we must subscribe to it or be found to "fight against God," for "the Scripture cannot be broken."

The Bible consists of the books of the Old and New Testament, which were given to man as means whereby he



might know the will of God; and that part of it containing God's commandments is written in such plain and comprehensible language that men of common capacity, or common natural understanding, can comprehend so much of it as is necessary to the working out of their soul's salvation. In studying the Bible there are certain truths to be borne in mind. We must receive it as the word of an unchangeable God; harmony must exist throughout the whole work. When the different commands seem to conflict, they must be made to harmonize- not by rejecting one, or rendering it nugatory, but by reflecting upon all the attendant circumstances and relations attending the command, aided by the light which Revelation has imparted, in the different ages of the world, and the circumstances under which the command was given.

The Old Testament does, very plainly, command and countenance resistance of evil; and if the taking away of life, or war and destruction, were necessary to make resistance effectual, it was justified and commanded. This no one will pretend to deny. But that the New Testament equally as plainly commands non-resistance of evil, and passive submission to injustice and wrong, and that the whole tenor, as well as the spirit breathed throughout the gospel, is as plainly inconsistent with war, every candid mind must also admit. If the Old Testament never had existed, is there a man in the world who could gather a shadow of a pretext from the New Testament to justify him in resisting evil by violence? Now these two Testaments must be made to harmonize, not by disregarding one and rejecting its commands, but by making them agree and be consistent with God's immutability, without making one of his declared attributes do violence to the other.

There is but one way in which non-resistance can be consistent. That is, by entirely separating the kingdom of Christ and that of this world. By this separation I do not only mean that the Government do not control the Church, or the Church the Government. But I mean that those who constitute the Church do not take any part in, or exert any influence over the Government,



either individually or collectively.

I have observed that the true principle of non-resistance is imperfectly understood by large numbers of those who profess to be conscientiously opposed to war. This arises from their not being truly and thoroughly converted, which alone can bring man into possession of this principle. They read the New Testament, and there perceive that the duties which Christ and his apostles teach the Christians are inconsistent with war; hence they conclude it is wrong to fight; and they are conscientious non-combatants. Great numbers are sincere, and truly conscientious, and would rather sacrifice their lives than violate their conscience by going to war. They look upon God's command as being imperative; but they do not perceive the principle upon which the command is based. God does not give any arbitrary commands. There is a principle underlying every command of God. To be zealous and strenuous in adhering to the command, without possessing or understanding the principle, is legalism, and begets inconsistency. It was this principle which the Saviour so severely reproved in the Jews, telling them that they strain at a gnat but swallow a camel; and by their traditions, violate the spirit of the law. Paul also says: They abhor idols but commit sacrilege; and have a zeal for God, but not according to knowledge.

True and thorough conversion bring the soul into possession of the love of God. To be possessed of this is to possess the divine nature. This is the principle which underlies the command not to fight or to resist evil. Those who possess it walk in love toward all men, either friend or enemy; it looses us from the world, places our treasure in Heaven, and leads us to show by our walk and conversation on earth, that our treasure is above. That which we love we will contend for and defend. We cannot serve two masters; either we will love the one and hate the other; or cleave to the one and despise the other. Scripture calls those who are unconverted "the world," because they love the world- their affections and their chief interests are there.

-(to be continued).



(The Kingdom- continued from page 125).

this age of grace;-it is this fact which gives meaning to the parables of the kingdom. They constantly appealed to the O.T. promises and prophecies and believed that they were heirs of those promises, Acts. 2:39; 3:25; 13:32,33. The apostle Paul preached the "kingdom of God, (Acts. 20:25), and believed that he and his converts were in it- "Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear son, Col. 1:13.

These were some of the "mysteries of the kingdom of heaven" which was given to them to know, and revealed to them "by the Spirit," (Matt. 13:11, and Eph. 3:2-6. Thus by the Holy Ghost they could embrace its present reality and also the Blessed Hope of a future age and condition in which the "kingdom" comes to its triumphant completion and universal dominion, as in I Cor.15: 24-28, wherein Christ who is king of Saints now will come in regal splendor and power and subdue all other kingdoms, and reign on earth as King of kings and Lord of lords, Rev. 19:11-16 and 20:4, "And they lived and reigned with Christ a thousand years."

I love thy kingdom, Lord,  
The house of thine abode-  
The church our blest redeemer saved  
With his own precious blood.

I love thy church, O God:  
Her walls before thee stand,  
Dear as the apple of thine eye,  
And graven on thy hand.

Sure as thy truth shall last,  
To Zion shall be giv'n  
The brightest glories earth can yield,  
And brighter bliss of heaven.

D.F.W.

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We hope our subscribers will pardon the delay of the June number of the Pilgrim, which was occasioned by our absence from home to attend our Annual Meeting near Wakarusa, Indiana, where we enjoyed a peacable and



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lovely annual meeting and lovefeast with the members of other parts of our brotherhood. -Editor.

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### HISTORICAL.

#### HOW AND WHEN IMAGE WORSHIP GOT INTO THE EARLY CHURCH.

"The general influence of Paganism on the Christian ceremonies was already discoverable in the second and third ages; and the particular practice which, in its abuse, was especially destined to assimilate two forms of worship essentially dissociable, and to bring them together, too, on that very point where their difference had been the widest, may be traced, perhaps, to the early but innocent reverence which was paid to martyrs. During the progress of the fourth and fifth centuries many new concessions were made, on various and important points, to the popular genius of the old superstition. Expiatory processions and supplications were framed and conducted after the ancient models. The sanctity which had been inherent in the Temple of the Gods was now transferred to the Christian Churches, which began to rival the splendor and magnitude, if they failed to emulate the elegance, of their profane competitors. If any inspiration had been communicated to the devout Pagan by sleeping within the holy precincts, the same descended upon the Convert when he reposed upon a martyr's tomb. If any purity had been conferred by customary lustration, it was compensated by the frequent use of holy water. Other such compromises might be mentioned; and so completely was the spirit of the rejected worship transfused into the system which succeeded it, that the very miracles which the Christian writers of those days credulously retailed concerning their saints and martyrs were, in many instances, only ungraceful copies of the long exploded fables of heathenism: so poisonous was the expiring breath of that base superstition, and so fatal the garment which it cast, even during its latest struggles, over its heavenly destroyer. But in no respect was its malice so lastingly pernicious as when it fastened upon Christianity the badge of its own character by the communication of idolatrous worship.



It is true that in the ante-Nicene Church (before A.D. 325), martyrs were revered, and even relics held in some estimation; but no description of image, whether carved or painted, was tolerated in the Churches of Christ, and it was through that distinction chiefly that they claimed exclusive sanctity. In the fourth and fifth centuries the previous veneration for the saints was exalted into actual worship, their lives and miracles were recited and devoured with ardent credulity, astonishing prodigies were performed by fragments of their bones or garments, distant and dangerous pilgrimages were undertaken to obtain their ashes or only to pray at their tombs; and this rage was encouraged by the unanimous acclamation of the ecclesiastical directors. Yet does it not appear that any one among those writers, advocated the worship, or even the use of images; the opinions and practice of some of them were certainly opposed to it. Among the Emperors, both Valens and Theodosius enacted laws against the painting or graving the likeness of Christ. Nevertheless we perceive (from passages in Gregory of Nyssa, and others) that representations of the combats of the martyrs, and of some scriptural scenes, had already obtained place in some of the Churches, though they were not yet in general honor.

Thus the seeds were sown, and as they were watered by the enthusiasm of the vulgar, and fondly nurished by the headstrong prejudice of the heathen converts; and as the fathers of the Church did not interpose to root them out, they spread with rapid, though perhaps, silent growth, and before the end of the sixth century the use of images was very generally permitted throughout the Christian world.

During the pontificate of Gregory the Great, Severus, Bishop of Marseilles, observing that the people worshipped the images which were placed in his Church, tore them down and destroyed them: whereupon the Pope addressed to him two epistles, in which, while he praised the zeal that combated any show of idolatry, he maintained the propriety of filling the Churches with idols; 'for there is a great difference,' says he, 'between



worshipping an image, and learning from the history represented by that image, what it is that we ought to worship; for that which writing teaches to those who can read, painting makes intelligible to all who have eyes to see. It is in such representation that the ignorant perceive what they ought to follow; it is the book of the illiterate. On this account it is of great service to the barbarians to which circumstance you, who are placed in the midst of barbarians, should be peculiarly attentive, so as to cause them no scandal by an indiscreet zeal.' This passage probably discloses the principle motive of that attachment to the cause of the images which was afterwards so warmly manifested by the Church of Rome; at least it teaches us, that the places which they had gradually usurped during the three preceeding ages in the Christian Churches, were at length confirmed to them, and secured by the highest authority. We may pause once more to condemn the sophistry which distinguished between the use and the worship, and coldly forbade the ignorant barbarian to adore an object which could not seriously placed in his hands with any other prospect."

-Waddington's History of The Church.

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#### BEYOND THE SUNSET

Beyond the sunset, O blissful morning,  
When with our Saviour heav'n is begun.  
Earth's toiling ended, O glorious dawning;  
Beyond the sunset, when day is done.

Beyond the sunset, no clouds will gather,  
No storms will threaten, no fears annoy.  
O day of gladness, O day unending;  
Beyond the sunset, eternal joy.

Beyond the sunset, O glad reunion,  
With our dear loved ones who've gone before.  
In that fair home-land we'll know no parting,  
Beyond the sunset forever-more.

-Selected.



## BIBLE STUDY

## "I KINGS"

First Kings is the history of the nation of Israel from the time of Solomon being anointed king until the time of Elijah the prophet. a period of approximately 125 years.

We have here the account of young King Solomon the son and successor of King David, by wisdom and guidance from God, leading the nation of Israel into the time of its greatest prosperity. One of King Solomon's greatest accomplishments was of fulfilling the promise given by God to David in building the Temple. 186,600 Canaanites and Hebrews were employed nearly seven years in constructing the temple. An estimated 46,000 tons of gold and silver was used in the temple. To illustrate the skillful engineering of the temple we are told that the timbers and stones, some of enormous size and weight, were all put into place without the sound of hammer or axe.

King Solomon with such wisdom as to cause the Queen of Sheba to exclaim, "The half was not told me," at the height of his wealth and glory allowed his heart to be turned from God toward the idolatrous and wicked gods of his wives. This sin of Solomon was the turning point of the nation of Israel from prosperity into the state of near obliteration, the judgment forewarned of God

First Kings includes the history of the revolting of the ten tribes under the reign of Rehoboam, and also gives us the interesting account of some of the acts and words of the prophet Elijah.

## QUESTIONS:

1. Who usurped his authority by proclaiming himself king before Solomon was anointed king?
2. What king did Solomon covenant with to supply timbers and supplies for the temple and palace?
3. Why was Judah preserved?
4. For what reason did Elijah proclaim three years of famine?

-Joseph E. Wagner  
Santa Ana, Calif.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## WE KNOW

We know not what awaits us  
Along life's hidden ways,  
Amid the fleeting shadows,  
And short, uncertain days.  
But when our Saviour leads us,  
With peace and joy we go,  
The bliss of faith enfolds us—  
These are the things we know.

When life has scattered roses  
Of gladness round our feet,  
God's love in endless measure . . .  
Gives life its bliss replete.  
If grief and sorrow crushes,  
With overwhelming flow,  
Then Christ alone can help us—  
These are the things we know.

Tho' all our earthly comfort  
And earthly joy should cease,  
The heart that trusts in Jesus  
Shall rest in perfect peace.  
We hear him when he whispers  
In accents soft and low,  
He comforts, guides, and keeps us—  
These are the things we know.

—Selected by  
Clay E. Wagner.



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### "HEIRS OF THE PROMISE"- THE PROMISED LAND.

As stated in a former chapter, in the promise which God made to Abraham there was a promised "Blessing" and a promised "seed" and a promised "land." So that the promise contained both an earthly and heavenly prospect. These two different outlooks are clearly demonstrated in the following two New Testament scriptures: Acts. 7: 17, emphasizing the earthly, says, "But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt." But its heavenly prospect is emphasized in Gal. 4: 4 (about 1500 years later than Acts. 7: 7) wherein the apostle Paul says, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. . . and if a son, then an heir of God through Christ."

Some of the Scriptures containing God's promise of the Canaan land to the carnal seed of Abraham will be presented here; together with some other passages which contain the declarations of Moses, Joshua and others, in almost identical wording that those promises (in their initial and earthly meaning) were fulfilled under Moses and Joshua and the Kings.

Gen. 13: 14, 15, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever." Gen. 15: 5, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be. . . Unto thy seed have I given this land, from the river of Egypt unto the great river,



the river Euphrates." Gen. 17: 8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

The following Scriptures testify of God's faithful performance of the above promises: Deut. 1: 10, "The Lord your God hath multiplied you, and, behold, ye are THIS DAY as the stars of heaven for multitude." Joshua 1: 3,4, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness of this Lebanon even unto the great river, the river Euphrates."

Israel, under Joshua, failed to possess all of this land which God gave into their hands, and the conquest was not completed until some 400 years later when King David completed it and ruled over the lands which God gave them as indicated in II Sam. 8: 3-6, and I Kings 4: 20,21, "Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry. And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt." Nehemiah also declares ch. 9: 8,22,23, that <sup>God</sup> gave them the land as he had promised: "And madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Gergashites, to give it I say, to his seed, AND HAST PERFORMED THY WORDS; for thou art righteous. . . Moreover thou gavest them kingdoms and nations, and didst divide them into corners so they possessed the land of Sion, and the land of the king of Heshbon, and the land of Og king of Bashon. Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers."

So much for the earthly prospect of the promise and the initial earthly fulfilment of it. I say earthly because they were a carnal seed, and their kings were earthly, and the covenant under which they possessed it was temporal; and not the EVERLASTING COVENANT which God made with Abraham: Gal. 3: 17, for we are told in Heb. 11: 9-16, that Abraham looked for the



heavenly prospect: that is, that its fulfilment would be in Christ who was the PROMISED SEED and therefore the heavenly King. And all the "seed" begotten in Christ would be of heavenly or Spiritual birth.

But even in its earthly fulfilment, God laid the pattern for the heavenly, namely, that there can be no inheritance of any part of the promise outside of a covenant relationship with God. And inasmuch as the "fulness of the time" had not yet come (Gal. 4: 4) for the fulfilment of "the covenant that was confirmed before of God in Christ" (Gal. 3: 17) it was necessary for them to come under another, or temporal, covenant in order to be made heirs of the land, or earthly inheritance, "Till the seed should come to whom the promise was made." (Gal. 3: 19). See also Deut. 26:17-19; 27: 9,10; 29: 12,13. For there are "two covenants" (Gal. 4: 24) and this temporal one was the "one from Mount Sinai" and it had conditions which it was necessary to comply with in order to inherit the land, (Deut. 11: 24,25) and which if broken, even though they were in possession of the land, they would be dispossessed of it again.

Thus of the 600,000 in Egypt to whom God swore to bring them into the promised land, only two, (Joshua and Caleb, a faithful remnant), received the inheritance. But God was faithful and raised up ANOTHER SEED of Abraham (The children of those who fell) and they inherited the land according to the promise. They possessed the land for about 840 years until they were finally removed out of it again as captives of the Assyrians and chaldeans because of their unfaithfulness in keeping the covenant.

God sent the prophets Isaiah and Jeremiah, and others, who warned them repeatedly of their impending doom and the desolation of their city and country, but they stubbornly refused to hear them and their removal from the land became certain. Isaih prophesied 100 years before the captivity of Judah; and Jeremiah prophesied up to, and including the time of the carrying away into Babylon. But along with the prophecies of their dispersal and the desolation of their land,



these same prophets gave them a bright hope of a return to their homeland and a restoration of their kingdom. Ezekiel prophesied during the captivity and predicted their return. Daniel also prophesied during the captivity and lived to the time of the fulfilment of the 70 years which Jeremiah had predicted they would be in captivity in Babylon, and made confessions to God in prayer for the sins of his people and interceded for him to begin the fulfilment of his promise for their return. All the rest of the Old Testament prophets, except the last three in the book prophesied before the carrying away into Babylon. Most of them prophesied of the return of Israel to their land, and projected their visions into an age of grandeur and glorious living that has not yet been experienced on earth; unless it was in Eden before the transgression and fall.

Of these prophecies concerning the return of Israel to their land, and of the glorious coming age, careful attention must be given to its accompanying conditions as predicted. First of which is, that Israel must be redeemed and in a changed condition from which she was formerly; and, moreover this condition is experienced only in full union with, and under the headship and government of their Christ and Redeemer. For Peter in Acts. 4: 12 says, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." And this golden age is not to be realized without participation of elements of the Heathen or Gentile nations of the world, who share with them in their inheritance and blessing.

A representative number of Judah and Israel, sufficient to be accounted a remnant of the whole house of Israel, did return to their home land after most of the prophecies were written predicting their return, and remained in possession of Jerusalem and a substantial part of their country for nearly 400 years, until Christ their Messiah and Redeemer came.

Thus their promised Redeemer came to them in their home land, but their rulers and perhaps a majority of the people stubbornly and wickedly rejected him and

(Continued on page 159)



THE SPIRIT OF GOD-  
THE STRIVING WITNESS.

By J.I. Cover.

Into this beautiful home; the Garden of Eden, the tempter came in the form of a serpent, deceiving mother Eve and causing the fall of Adam, corrupting man's nature, placing upon him the load of sin; also being keenly sensitive to pain, and doomed by God to death "For dust thou art, and unto dust shalt thou return."

This tragic condition they were in did not change their structure of body, soul and spirit, so the term "spiritual death" that is sometimes used to describe their condition after the fall cannot infer or establish that the spirit part of man was dead. We believe the spirit part of man is the suggesting part; the beginning of all our actions of responsibility, after the soul passing judgment permits the complete accomplishment by the body. Thus man's spirit having played a misleading part in suggesting to partake of the tree of knowledge of good and evil, proves that the suggestions of the spirit of man, are not always for good, having transmitted the suggestion of evil.

The Spirit of God works through the spirit of man also, and by this method both good and evil are presented to the soul, the responsible part of man. We expect to attempt to explain this more in detail later.

Near the time of the deluge God said, "My Spirit shall not always strive with man." This shows to us the Holy Spirit's work after the fall of man, to strive to turn him from his evil ways,

It seems to us God established the sacrifice of animals, by giving to man the skins of animals for clothing. Abel offered the first recorded sacrifice to the Lord; he shed the blood of an animal to do this. We read, "By faith Abel offered a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." We believe this shows Abel's example of faith by sacrifice was continued on because it was a part of the righteousness of man in



that age. This faithful act of righteousness that foretold a Redeemer, was a continuing witness to man of the Spirit of God striving in the hearts of men to admonish them to righteousness.

The Spirit of God moving Enoch ("For holy men of old spake as they were moved by the Spirit of God) caused him to pronounce these words, "Behold the Lord cometh with ten thousands of his saints; to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have committed, and of all their hard speeches which ungodly sinners have spoken against them." We believe a line of faithful men continued the sacrifice and witness of Abel, Enoch and Noah, until the deluge; that line of faithful, speaking, living witness of God to sinful man- The sons of God striving to convince ungodly man of sin and try to have them turn to God. Also the Spirit of God striving in the individual hearts of man through the spirit of man to have them turn to God.

Noah a preacher of righteousness closes the last time of warning; this last striving effort to turn man away from sin. In that age, man could turn away from God but not entirely forget him, because of the extreme age of man. Methuselah could have talked with Adam and also Noah. This striving with man by the Spirit of God, this effort to have him turn away from evil unto God was continued until the door of Noah's ark was closed and the flood of waters came upon the earth. He was the faithful striving witness to man, and witnessed his death by water.

Thus the Spirit of God worked through the established sacrifice by Abel reminding mankind of his sinful way, and the Redeemer. Enoch warned of coming judgment of God upon all ungodliness; and Noah preached that man should be desiring righteousness instead of wickedness- all directed by the Spirit of God.

Next:- THE ESTABLISHING POWER.

Star Route, Box 1160,  
Sonora, California.

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A word fitly spoken is like apples of gold in pictures of silver. Prov. 25: 11.



## HUNGER FOR RIGHTEOUSNESS

In Matt. 5:6 we read, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." These are the words of Jesus, they are authoritative, positive and conclusive. When a vessel is filled or full it is complete, entire and absolute, be it pure or adulterated. Of the Lord it is said by the Psalmist David, ch. 145: 17, "The Lord is righteous in all his ways, and Holy in all his works." And his righteousness shines and radiates through his Word unto us as also through us if we are filled with it. Lot was not contaminated with a lust for the evils of Sodom, but instead his righteous soul was vexed from day to day because of their iniquity, which the prophet says was pride, fullness of bread, abundance of idleness, haughtiness and disregard for the poor and needy. So must the child of God who is filled with righteousness be purged and cleansed from all desire and affection for that which is sinful and evil.

We are told in simple language by the apostle Paul that "The unrighteous shall not inherit the kingdom of God." And who can afford to miss the kingdom of God? Not one. For it is not meat and drink, but righteousness and peace and joy in the Holy Ghost, here upon earth, and triumphant in its fullness in the Eternal World. Hence the deep need for that pure hunger and thirst for that which will fit us for the climes of Eternal Glory.

The apostle Paul gives us the source of righteousness, saying, "I am not ashamed of the gospel of Christ . . . For therein is the righteousness of God revealed from faith to faith." Isaiah speaks of another righteousness which he calls "our righteousness," and terms it "filthy rags." Paul must have had something like this in mind when he said in Rom. 10: 1-3, "Brethren my heart's desire, and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal to God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness have not submitted themselves unto the righteousness of God.



It is possible that if we do not truly and earnestly hunger for the righteousness of God that we may fall into a condition which the prophet Isaiah speaks of, ch. 5: 20, "Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter. Should we thus wrest righteousness from its proper position, then indeed it would be filthy rags. In contrast John the Revelator speaks of the Bride the Lamb's wife arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. Beloved does not this suggest simplicity, plainness and modesty in our attire as an attribute of righteousness.

All unrighteousness is sin, and the apostle James says, "When lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death; and how unsavory this to the hungry soul for the righteousness of God whose cravings are normal and right. How precious to contemplate the heritage of the righteous. How dismal and abhorant the doom of the ungodly, Matt. 25, When the Son of Man shall come in his glory, and all the holy angels with him, putting the righteous on the right hand, and the unrighteous on the left, and the verdict will be, the righteous go into Life Eternal, and the unrighteous into everlasting punishment.

May we not hunger for that bread of heaven, and thirst for the water of life, that will nourish, sustain and cheer us on our way to that rest that remains for the people of God. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isaiah 55: 7.

-David A. Skiles  
Rossville, Indiana.

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Pride is a most subtle and persistent evil. It keeps the sinner from Christ, and the saint from communion with Christ or his brethren. There is but one remedy for it- the cross, "I am crucified with Christ." -Selected.



## HOLINESS

"He that hath clean hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Psalm 24: 4.)

Outward practical holiness is a very precious mark of grace. It is to be feared that many professors have perverted the doctrine of justification by faith in such a way as to treat good works with contempt; if so, they will receive everlasting contempt at the last great day. If our hands are not clean, let us wash them in Jesus' precious blood, and so let us lift up pure hands unto God. But "clean hands" will not suffice, unless they are connected with "a pure heart." True religion is heart-work. We may wash the outside of the cup and platter as long as we please, but if the inward part be filthy, altogether in the sight of God, for our are more truly ourselves than our hands are; the very life of our being lies in the inner nature and hence the imperative need of purity within. The pure in heart shall see God, all others are but blind bats. The man who is born for heaven "hath not lifted up his soul unto vanity."

All men have their joys, by which their souls are lifted up; the worldling lifts up his soul in carnal delights; which are mere empty vanities; but the saint loves more substantial things; like Jehoshaphat, he is lifted up in the ways of the Lord. He who is content with husks, will be reckoned with the swine. Does the world satisfy thee? Then thou hast thy reward and portion in life; make much of it, for thou shalt know no other joy. "Nor sworn deceitfully." The saints are men of honour still. The Christian man's word is his only oath; but it is as good as twenty oaths of other men.

False speaking will shut any man out of heaven, for a liar shall not enter into God's house, whatever may be his professions or doings.

Reader does the text before us condemn thee, or dost thou hope to ascend into the hill of the Lord?

-Spurgeon.

-Selected from Bible Monitor, 1946.



## WHAT LEGALISM IS NOT.

Gospel Herald, 1955

Let us avoid the curse of "Legalism," but, let us also see to it that we are not cursed by calling that legalism which is not legalism. "Legalism" and "Law" are not synonymous terms, even though we speak of one as giving birth to the other. They can be, but should not be in their divine purpose.

When the Psalmist declared- "I delight to do thy will, O God: yea thy law is within my heart" (Ps. 40:8) he was heeding God's law, but not as a legalist. And, when according to prophecy (Heb. 10) our Lord fully obeyed the will of the Father, even unto death, He was not a legalist. Never!

Whether the law of Moses, the law of Christ, the law of the Spirit, or the law of love, none of these were given to be observed "legalistically," even though they often are, or have been, thus observed.

Surely we know that God abhors legalism, but let us not accuse God of having given laws to man, and then saying that He abhors man if he obeys them. God is the author of holy laws, but man, of legalism. Legalism is primarily an attitude toward God, and not only toward his laws. Before God gave to the Israelites His laws, He was careful then, and ever after, to help them to know Him as Redeemer, Saviour, and Provider, that thus their obedience would be always out of love and devotion, and not as a matter of legalism. Cf. Ex. 12-15; Deut. 8; 11; 26.

When individuals today decry obedience to Scripture, especiall to teachings of the New Testament, affirming that such is a matter of legalism, they are simply deceived by the devil, and are only changing labels on the same bottle of poison. To refuse to obey the commands of Christ and at the same time call Him "Lord, Lord," is the spirit of legalism in "sheep's clothing."

Long ago, God honored Abel for his faith and obedience, while Cain was cursed for his "legalistic" spirit of disobedience. "Woe unto them! for they have gone into the way of Cain" (Jude 11).

Who have gone the way of Cain? Not those today



who, like Abel, obey God because of their faith in Christ, but those who reject divine laws of obedience and righteousness and, like Cain, trust in their own ways instead. Cf. Rev. 3: 17,18.

As to the law of Moses, let it be remembered that it was given to a saved people. When Israel was delivered by "the blood" to sing, "The Lord . . . is become my salvation" (Ex. 15), they were ready for the laws of a holy God, through which they would be blessed for obedience. Never were they to be saved by the merits of those laws or their own efforts.

But alas, when they forgot "God their Saviour" (Ps. 106), thus losing faith in Him, they became self righteous and later came to endeavor to atone for their sins and transgressions by a legalistic observance of some of His commandments. Just as the church today is in danger of losing the true import of the communion service, Israel lost the true import of the Passover observance, and legalism has followed in a wholesale manner.

Father Abraham, in faith, obeyed God's voice, kept His "commandments," "statutes," and "laws" (Gen. 26:5), but he was not a legalist because he obeyed God's commandments. In all history of divine religion, whenever there has been a revival, saints have been blessed of God, only and always, when they sought to return to laws of God and explicitly obey His commandments because of their faith in Him and love for Him. Cf. I Sam. 1-12; II Chron. 20; 29; 30; 34; Dan. 3; Neh. 9:13.

Coming to the New Testament, we have the "blameless" obedience of Zechariah and Elizabeth, the obedience of the parents of Jesus, of Simeon, Anna, and other New Testament saints. Their obedience was not legalistic. Luke 1.

On the other hand were the Pharisees of that day who, void of a living faith in God, controlled largely the faith of Israel and were extremely legalistic in their apostate and formal religious observances. They chose to obey only the parts of God's laws that suited their legalistic tastes.

The Apostle Paul was of this school, and thus as



his discussions later are in behalf of liberty against the legalism of the law, his background thought is the religious practice of the legalists, not that of those who out of love and faith obeyed the law.

But, you may ask, why do we speak of the era of the Old Testament as that of legalism?

Does not the Scripture name some who under the Old Testament lived in liberty above the "Law"? While Paul pictures the era of the law as that of bondage, does he not, too, name some who lived in faith and liberty above the law? Cf. Rom. 4: 1-12. Over against the Old Testament picture of bondage is there not marvelous freedom and liberty expressed in the devotional spirit of the Psalms, and in the choruses of praise flowing from those who lived happily above the law and bondage? Cf. Psalms 32; 119; Ex. 15; I Sam. 2. Among those singing on the minor scale, while "in bondage," there were some who ascended the major scale of faith and liberty.

Now perhaps the only answer to this rather paradoxical problem is that in Old Testament times the general rule of God's dealings with man was pictured as that of bondage, and faith and liberty were the exception, and that now, in the day of Christ, liberty is God's rule, and legalism must be the exception. Because of the incompleteness of revelation, man was then waiting in a form of bondage for a liberty that could be fully realized only when and after Christ came.

The burden of the New Testament writers, and of this treatise, is that the tendencies toward legalism that once existed cannot be excused or tolerated today. We are living under Christ. Why should we, and how dare we, tolerate the rule of legalism that so dominates our Christian religion today?

In conclusion, let us not be deceived or "blighted" by disregarding the commandments of Scripture as legalistic. Not they, but we, may become legalistic, either by observing them for wrong purposes, or by rejecting them and setting up our own ways of righteousness. A holy God of redemption would deny Himself, if He would not require His redeemed to observe holy laws



and commandments. To excuse ourselves from obedience on a claim of legalism, and reject His commandments, is but our rejection of God, and our choosing to walk in the way of father Cain.

Our "God of judgment" (right) (Deut. 32: 4) must demand obedience to His righteous ways. When we obey God we honor Him, and when we disobey Him we are against Him and His righteous ways. There is a righteous and a wrong way for all our life and actions.

Our purpose in life, our manner of life, our social relations, our prayers, our worship, our going to church, our giving, our attire, and all our doings, are in obedience to the righteous laws of our God whereby we are blessed, and whereby our faith grows, is proclaimed, and is preserved. Or, if we do these things other than in the purpose for which God gave them, namely for self-righteousness or selfish merit, and if we reject and transgress God's laws, the divine curse is our lot. Sin is the transgression of God's law, both His law of faith and His law of righteousness. We will be blessed only when we "love God and keep His commandments" because He first loved us.

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#### MORE THOUGHTS ON OBEDIENCE

All the atonement day pictures show that God cannot accept an imperfect sacrifice. And so, in order that those who partake of Adam's imperfection and condemnation by inheritance, may be able to offer an acceptable sacrifice, God has decreed that faith and obedience, manifested in consecration to the doing of his will shall be sufficient ground for declaring them righteous. And since it is God that justifies (Rom.8:33), such not only have peace with God (Rom.5:1) but are free from condemnation (Rom.8:1). Therefore in Rom.12:1, Paul points out that their bodies, because of the merit of Christ's sacrifice applied for them (Heb. 9:24) now constitute a sacrifice that is no longer dead in trespasses and sin, but is living, holy and acceptable to God. So in partaking of the memorial that commemorates our Lord's death, let us also keep in mind our own consecration to be dead with him. -Selected.



(The Promised Land- continued from page 149)  
and finally crucified him. J  sus knew what they would do and shortly before his death, weeping over Jerusalem, because they knew not "the time of their visitation," he said unto them, "Your house is left unto you desolate, and ye shall not see me, till ye shall say, Blessed is he that cometh in the name of the Lord." His disciples saw him again after his resurrection, and "did eat and drink with him," but the ones on whom this sentence was pronounced saw him no more, and 40 years later their City and Temple was destroyed, and the land desolated, and they were dispersed over all the earth and ceased to be an organized nation.

But a remnant part of Israel did receive him (the number of which has been estimated as many as 150,000) and entered into the inheritance of the heavenly prospect of the PROMISE. "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12; comp. Gal. 4: 4-7. Of this the apostle Paul delineates in Romans 11, where he says, "I say then hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham. . . God hath not cast away his people which he foreknew. . . Even so at this present time also there is a remnant according to the election of grace. . . What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." It would not be reasonable nor consistant to think that the unfaithfulness of those who were "blinded" could alter God's plan to perform his promise to those who WERE faithful. Rom. 3: 3 says, "For what if some did not believe? Shall their unbelief make the faith of God without effect?"

It is of this "blinded" part that there has been so much speculation from the post apostolic times to the present. They are the "Branches that were broken off," but in the same chapter it is said that God is able to graff them in again. But the condition on which they may be graffed in again is clearly stated in verse 23, "And they also, IF THEY ABIDE NOT STILL



IN UNBELIEF, shall be grafted in: for God is able to graff them in again. . . And so all Israel shall be saved. . ." (as in verses 26, 27) but this is also no doubt qualified by chapter 9: 6-8.

Many faithful Christians, from the time of Justin Martyr (140 A.D.) to the present, have believed that the Jews will return to their home land prior to the return of Christ to earth, and will be in great distress in Jerusalem because of war and siege by their enemies. And when they are threatened with destruction, then Christ will appear to deliver those that are left. And at the same time they will own him from the heart and confess him to be their Messiah and Saviour, and at that time they will be converted and he will save them. This belief is based on chapters 12, 13, and 14 of Zechariah, and is believed to be consistent with Rom. 11: 23, 26, 27.

As for the "land" God promised Abraham that his "seed" should possess it forever. It is our belief that the second coming of Christ will mark the beginning of a one thousand year reign on earth with his saints, as stated in Rev. 5: 10, and 20: 4. Zech. 14: 4 indicates that he will return to earth on mount Olivet, from where he ascended; and inasmuch as he promised the land to the seed of Abraham forever: I see not why Jerusalem may not be the Capitol of his Government on earth and the "Saints" possess the land forever exactly as promised.

But Paul says (Rom. 4: 13), That God promised Abraham that he should be heir of the WORLD. And Jesus said to his disciples that they should inherit the EARTH. So it appears that the Canaan land was but a token or model of the universal possession that was promised. But whatever it included, Paul states plainly in Eph. 2: 19, that because of the cross of Christ those who were once "strangers and foreigners" are "Now, FELLOWCITIZENS WITH THE SAINTS, and of the household of God." And Eph. 3: 6, "That the Gentiles should be FELLOWHEIRS, and of the SAME BODY, and PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL."

D.F.W.



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NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST  
AND THE KINGDOM OF THIS WORLD SEPARATED.

By Daniel Musser, 1864.

They show their attachment to the world by an eager pursuit of those things which are in it- contend strive and fight for them. Government was ordained for the protection of life and property, and as these belong to the world, it is called the kingdom of this world; and as the unconverted have so deep an interest in this kingdom, they show their attachment and interest in it by laboring and contending for such Government and officers as will secure to them the largest share of this enjoyment; and the more devotedly they labor in this direction, the more love and attachment they show to the things of this world, and the stronger their attachment grows also.

We are all by nature of the world, and our inclinations are as above stated; but Christ has chosen his disciples out of the world, and by changing their hearts and renewing their minds by conversion, has set their affections on things that are above; and says they "ARE NO MORE OF THE WORLD." Their "treasure is laid up in heaven;" their heart is there, and "their life is hid with Christ in God." Christ is their head and king; they follow, obey and keep His commandments, by which they show their love to him. These constitute the kingdom of Christ. It would therefore not be consistent, if His subjects would labor, strive, contend and fight for earthly things, or those of the kingdom of this world, out of which Christ has chosen them; and the doing so would tend to weaken and destroy the principle on which His kingdom is founded.

Government is established for the security of justice, and protection of life and property; and Paul says it is an ordinance of God. All government is based on the law of justice, and its laws are presumed to be consistent with this principle. Law is the means by which Government acts, and it implies the presence of power, and power consists in the sword. Law, without the sword would be worthless. No law would restrain the lawless and unjust, if it were not for the sword



behind the law. There is, therefore, no difference in principle between civil and military law. It is customary to make a distinction between civil and military law, and men who are conscientiously scrupulous about taking the sword and going to battle, will yet appeal to civil law for the protection of their rights. But analyze civil and military law, and they are brought together in the executive branch, which must exist in every Government, and without which all laws are worthless, and Government cannot exist. If a man takes away my goods, or does me any other injustice, and refuses upon my personal application, to do me justice- if I appeal to the law for the redress of grievance, and take out a warrent to have the offender arrested, he may resist the officer, who now calls in assistance, and if necessary to enforce the law deadly weapons may be used, blood shed and life destroyed. What is this but war? In the case of refusal to pay a debt, it is the same; if it were not for the military, behind the civil law, the unjust would no more regard the civil process than they would the individual request of the creditor. Civil law is only an arm of the military power, and when we threaten a man by an appeal to the law, we point to the sword, and threaten him with its vengeance. Therefore, as there can be no Government without law, so there can be no law without sword. By the sword Government is universally set up, by this it stands, and by this it almost universally falls, or perishes again.

Every intelligent reader knows that amongst those who profess to be conscientious in bearing arms, some will serve offices in the kingdom of this world; will appeal to law if a man refuses to pay them a debt which he owes, or refuses to do them justice in any transaction between them; or if property is stolen, or injury done to their person or estate, they will appeal to the law for redress. They will serve as legislators, jurors, arbitrators, &c, and will vote at elections for any and every officer elected by the people.

I have observed that those who profess non-resistance<sup>and</sup> do not understand the principle, act inconsistently,



and thereby bring the profession into disrepute. When men enjoy the honors and emoluments of office in the kingdom of this world, assist as legislators to make laws, vote for and thereby appoint men as their representatives to make laws for them, petition them for the enactment of laws favorable to their interests, appeal to law for justice and protection, and then, after having made and used the law, sued for and enjoyed its protection, to plead their conscience in the way of defending or supporting that law in its hour of danger, is certainly very inconsistent, and is a position which cannot be supported by the Bible. I would further ask this class of non-resistants with what consistency a man could say it would be wrong for him to fight, and yet sue or prosecute a man for debt or crime, when he knows that he is appealing to the sword for justice, and if the offender persists, that open war and bloodshed will be the consequence? Or with what consistency can a man serve as a legislator, and assist to make laws, and then say it is sin to enforce those laws? Or with what consistency can a man sit as a juror or arbitrator, and decide the penalty or award due to a party, and then say he who enforces the award or penalty commits sin? Or with what consistency can a man vote to place another in an office which imposes an executive duty upon him, and then say he does wrong in executing that duty?

The Chief Magistrate of the United States is head of the army. The constitution and law, by authority of which he holds his office or position, has strictly specified his duties, and ordered that, before he takes his position, he shall bind his conscience by an oath to be faithful in the discharge of every duty which the constitution and law prescribes. One of the chief of these duties is to be Commander-in-Chief of the Army, to repel invasion and quell insurrection. He bears the sword, and it is fair to presume that every man who voted to place him there desired him to use that sword, and the whole power of the army and navy, in discharge of this duty, in event of its becoming necessary. At least, every man who voted for him did so



with this knowledge, and thereby delegated to him his share of authority; and it would be very unreasonable that, as a conscientious man, he should place him there, and desire or expect that he would perjure himself, by disregarding his oath. Those who cast their suffrages for the President placed him in office, and put the sword into his hands; and I do not see how anyone can contend that it is sin for him to use it, and not for them to give him power to do so! Or how can they deny that it was their wish that he should do so! He could not have done it if they had not given him power. When the President is elected, there is a virtual understanding between him and his constituents. He promises that he will be a good and faithful officer; they, that they will be good and faithful subjects. He, that he will be the head of the army; they, that they will compose that army. He promises that he will protect them in their rights and liberties, repel invasion and quell insurrection. But no one understands him to promise, or expects him to do this, by his own arm. Every one expects and knows that, if necessary, the President will call upon the people to discharge their duty by responding to his call for troops, to enable him to discharge his duty. This is as distinctly implied and understood as the Presidents duties are. Then, when they have placed him in this responsible position, with as full an understanding of duty on the one part as the other, they certainly act very inconsistently, and are as unfaithful to the trust they have themselves assumed as the President would be if he neglected or refused to discharge his duty.

-To be continued.

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The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kind of lies are worse and baser than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived by gesture or silence, instead of utterance. -Selected.



## Historical

### THE NEW TESTAMENT CANON.

The opinions, or rather the conjectures, of the learned, concerning the time when the books of the New Testament were collected into one volume, as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these latter times. It is, however, sufficient for us to know, that, before the middle of the second century, the greatest part of the books of the New Testament were read in every Christian society throughout the world, and received as a divine rule of faith and manners. Hence it appears, that these sacred writings were carefully separated from several human compositions upon the same subject, either by some of the apostles themselves, who lived so long, or by their disciples and successors, who were spread abroad through all nations. We are well assured, that the "four gospels" were collected during the life of St. John, and that the three first received the approbation of this divine apostle. And why may we not suppose that the other books of the New Testament were gathered together at the same time?

What renders this highly probable is, that the most urgent necessity required it being done. For, not long after Christ's ascension into heaven, several histories of his life and doctrines, full of pious frauds and fabulous wonders, were composed by persons whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all; productions appeared which were imposed upon the world by fraudulent men, as the writings of the holy apostles. These apocryphal and spurious writings must have produced a sad confusion, and rendered both the history and the doctrine of Christ uncertain, had not the rulers of the church used all possible care and diligence in separating the books that were truly apostolical and divine from all that spurious trash, and conveying them down to posterity in one volume. -Mosheim's Ecclesiastical History.



## FIRST DAY OF THE WEEK ASSEMBLIES AND CHURCH HOUSES.

All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout all the Christian churches, as appears from the united testimony of the most credible writers. The seventh day of the week was also observed as a festival, not by the Christians in general, but by such churches only as were principally composed of Jewish converts, nor did the other Christians censure this custom as criminal and unlawful. It appears, moreover, that all the Christian churches observed two great anniversary festivals; the one in memory of Christ's glorious resurrection; and the other to commemorate the descent of the Holy Ghost upon the apostles. . . .

The places in which the first Christians assembled to celebrate divine worship, were, no doubt, the houses of private persons. But in process of time it became necessary, that these sacred assemblies should be confined to one fixed place, in which the books, tables, etc, required in divine service, might be constantly kept. and the dangers avoided, which in those perilous times, attended their transportation from one place to another. And then, probably, the places of meeting, that had formerly belonged to private persons, became the property of the whole Christian community.

These few remarks are, in my opinion, sufficient to determine that question, which has been so long and so tediously debated, viz. WHETHER THE FIRST CHRISTIANS HAD CHURCHES OR NOT? Since if any are pleased to give the name CHURCH to a house, or the part of a house, which, though appointed as the place of religious worship, was neither separated from common use, nor considered as holy in the opinion of the people, it will be readily granted that the most ancient Christians had churches. -Mosheim's Ecclesiastical History.



BEYOND THE REACH OF GOD'S  
MERCY

The stench of a horrible serpent  
Floating in unclean spot,  
The hate of his terrible presence,  
Think of the hopeless lot.  
The thirst that has never a quenching  
Weary of flame and fire,  
The depth of the cavern preventing  
Hope or a soul's aspire.  
To scale from the walls of the cavern  
Seeking a gleam of light,  
Forever to stay in the presence  
Chained in the realm of night.

God gave us the beautiful flowers  
Glory on land and sea,  
The light of the morn and the even  
River and bird and tree;  
He gave us the gladness of childhood  
Gifts that our hearts have won,  
And out of His bountiful wisdom  
Gave us His only son.  
As wide as the ocean and wider  
Love that no tongue can tell,  
But far from the bounds of His mercy  
Standeth the gate of Hell.

Oh think of the Savior who suffered  
Could he have died in vain?  
Unneeded by souls would His Father  
Ever endured Him slain?  
The need was the need of unnumbered  
Millions of souls in sin,  
He ventured to suffer and save them  
Hoping their love to win.  
Oh think of the Savior who suffered  
Down in the depth of pain,  
Was numbered among the transgressors,  
Cruelly scourged and slain.

The stench of a horrible serpent,  
Darkness and fire and pain,  
The writhing of anger and torment  
Hopeless and bound with chain.  
Forever and ever it sayeth,  
Ringing on sin the knell,

How strong is the voice of the prophet  
Listen, there is a hell.

Christ pities the wretches who wronged  
him  
Sought to atone their guilt,  
And one who was holding their garments  
Turned from the cross they built;  
He turned when a light from the Heavens  
Felled him in darkness down,  
And toiled, though the chiefest of  
sinners,  
Seeking a heavenly crown,  
He prayed for believers in Jesus,  
Those who sincerely love,  
The Lord of the just and the righteous  
Knowing the truth above.  
Oh pray for the foe who may wrong you,  
Fearing the awful knell,  
Beyond the surcease of God's mercy  
Standeth the gates of Hell.

If some one you love is in danger  
Drifting to darkness and death  
Neglect not to seek for the silver  
Pray while you yet have breath.  
If ever a friend in his kindness  
Passed you with friendly smile,  
Forget not to ask for his saving,  
Truly 'tis worth your while  
If even the hand of a stranger  
Reached in a kindly way,  
Neglect not to seek for the silver  
Think of his soul and pray.

Then far on the fields or Heaven  
Meeting with one you know,  
How deep will the love and rejoicing  
Freely and richly flow,  
And praising the Father in Heaven  
Praising His gracious Son,  
All thanks that the foe of mankind  
Chained and the victor won.  
Written some years ago on reading  
an article in a paper on the subject,  
"Denying the Existence of a Hell."

Lottie A. Cripe.



## BIBLE STUDY

## "II KINGS"

As its name implies this twelfth book of the Bible is a record of the kings of Israel and Judah and of the gods and idols they served. It traces the royal lineage from Ahaziah and Jehoshaphat to the time when, because of their disobedience and rebellion to the true God, the kingdoms fell, the Temple was burned, and the people were taken captive and forced to live in heathen Babylon. A sad and humiliating fate indeed for the chosen people of God who had every opportunity of becoming the greatest nation on earth. During this period of more than three hundred years there were many kings, but only two, Hezekiah and Josiah, who "did that which was right in the sight of the Lord, according to all that David their father did."

The record contained in this book demonstrates that man is, instinctively, a worshiping being; also that he prefers to have his worship meet the approval of his fellow men rather than God. It was this desire to do like the heathen round about them that cause Israel to lose the favor of God and their national independence. This should be a lesson to all Christians.

Second Kings tell of the miracles which God performed through his servant, the prophet Elisha. It is interesting to note that whenever someone asked a personal favor of this man of God it was required that that the one desiring to be benefited perform some simple act of faith.

## QUESTIONS:

1. Why did fire fall on the first two captains and their fifty who were sent to Elijah but not on the third?
2. What was the sin of Jeroboam?
3. Did Hezekiah's fifteen added years prove to be a blessing?
4. Which great prophet of God is first mentioned in II Kings?

-Harold G. Royer  
Elkhart, Indiana.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

There's a wideness in God's mercy  
Like the wideness of the sea;  
There's a kindness in His justice  
Which is more than liberty.  
There is welcome for the sinner  
And more graces for the good;  
There is mercy with the Saviour,  
There is healing in His blood.

There's no place where earthly sorrows  
Are more felt than up in heaven;  
There's no place where earthly failings  
Have such kindly judgment given.  
There is plentiful redemption  
In the blood that has been shed,  
There is joy for all the members  
In the sorrows of the Head.

For the love of God is broader  
Than the measure of man's mind,  
And the heart of the eternal  
Is most wonderfully kind.  
If our love were but more simple  
We should take Him at His Word,  
And our lives would be all sunshine  
In the sweetness of the Lord.

-Frederick William Faber.



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### "HEIRS OF THE PROMISE"- THE PROMISE OF THE SPIRIT.

The Holy Spirit was also included in the promise which God made to Abraham. It was not stated in exact words, but was implied in the promised "seed" and the promised "blessing." In the "seed" because Gal. 4: 29 says that Isaac was born "after the Spirit" and Rom. 9: 7, "In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive THE PROMISE OF THE SPIRIT through faith," Gal. 3: 14.

It was also implied in the "Everlasting Covenant" of Gen. 17: 7, 19 under which the "seed" should receive the inheritance. Because the Apostle Paul teaches in Ephesians that the Holy Spirit is the "seal" or surety of the promised inheritance: "In whom after that ye believed, ye were sealed with that HOLY SPIRIT OF PROMISE, which is the earnest (surety) of our inheritance until the redemption of the purchased possession, unto the praise of his glory," Eph. 1: 10-14. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption," Eph. 4: 30.

Thus the Holy Spirit is the "seal" or surety of the "promise" because only the children of God are heirs, and all the children of God are born of God (of the Spirit). This is why Jesus could say to Nicodemus who was a Jew by natural birth, "Ye must be born again" and, "Except a man be born again (from above) he cannot see the kingdom of God." But the Holy Spirit could not be given under the covenant made at Sinai "because of transgression" (sin), and they were not fit subjects



for the Holy Spirit until they were redeemed from the "transgressions" of that "first covenant" by the blood of Jesus Christ, as stated in Heb. 9: 15.

The covenant at Sinai was 430 years after "the covenant that was confirmed before of God in Christ," (Gal. 3: 17), and was "ADDED. . . UNTIL the seed should come to whom the promise was made," which was Christ- and the children of God begotten in Christ by the Spirit. "For if they which are of the law be heirs, (that is, Old Covenant Israel), faith is made void, and the promise made of none effect," Rom. 4: 14.

The relation of the Holy Spirit to the Everlasting Covenant is further emphasized in Heb. 10: 15-17 where the Apostle says, "The Holy Ghost also is witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." Verses 18-22 show that the Apostle applies this to the shed blood of Christ, and that he and all believers in Christ who have the Holy Ghost have the witness that they have entered into the "holiest by the blood of Jesus," which is the "New and living way which he hath consecrated for us."

Thus when Jesus gave his disciples the cup of the New Testament he said to them, "This is my blood of the New Testament (Covenant) which is shed for many for the remission of sins." Thus all who claim the forgiveness of sins by the blood of Christ are under the New or Everlasting Covenant. And every disciple who takes the "cup" at the communion table of the Lord bears witness to this fact. (This last statement is made because it is claimed by some that in this age of grace we are not now under the New Covenant of Jer. 31: 33, and Heb. 8: 16 and 10: 16-18, but that it is a special dispensation for Jews, only, in a future age.)

Again, that the "Everlasting Covenant" and the blood of Christ and the "Holy Spirit" are inseparable is shown in Heb. 9: 14, 15, "How much more shall THE BLOOD OF CHRIST, who through THE ETERNAL SPIRIT offered him-



self without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the MEDIATOR OF THE NEW TESTAMENT (Covenant) that by means of death, for the redemption of the transgressions that were under the first testament (covenant) they which are called might receive the promise of eternal inheritance."

(I have inserted the word "covenant" in parenthesis in each instance where "testament" is used in the text, because it is implied in the context: as seen in Heb. 9: 15 where first "Testament" obviously means the Old or Sinaitic "Covenant" as stated in Heb. 12: 24. And by comparing the 20th verse of ch.9 with Ex. 24: 8, it will be seen that "testament" is used in Heb. for "covenant" in Ex. And further because I am told by those who can read the Greek text that only the one word which is translated "covenant" is found in the original in every instance.)

It is claimed by some that the prophets did not see "church age"- probably because the word "church" does not appear in the O.T. prophecies. But no honest student of the Old Testament would want to claim that the prophets did not see and prophesy of the Holy Spirit age; and all will agree that the Church and the Holy Spirit are inseparable, for where one is there is the other, and what is the "age" of one is the "age" of the other.

Following are some O.T. prophecies promising the Holy Spirit and its era: Isa. 32: 15, "Until the Spirit be poured upon us from on high. . . and the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 43: 3, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Jer. 31: 33, "After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Compare with Heb. 8: 6-13; and 10: 15-17.) Joel 2: 28, "And it shall come to pass afterward that I will pour out my spirit upon all



flesh. . . and it shall come to pass that whosoever shall call on the name of the Lord shall be saved." (Compare with Acts. 2: 16 and Rom. 10: 13).

How Jesus and the apostles interpreted these prophecies is already cited in the comparisons above referred to, and also the following New Testament Scriptures: John 7: 39, "He that believeth on me, AS THE SCRIPTURE HATH SAID, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. I Peter 1: 10-12, "Of which salvation the prophets have enquired and searched diligently, WHO PROPHESED OF THE GRACE THAT SHOULD COME UNTO YOU." Acts. 3: 24, "Yea and all the prophets from Sameul and those that follow after, as many as have spoken, have likewise FORETOLD OF THESE DAYS." Acts. 15: 15-17, "And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Acts 26: 22, "Saying none other things than that which Moses and the prophets did say should come, that Christ should suffer and that he should be the first to rise from the dead, and should shew light unto the people, and to the Gentiles." Rom. 1: 2, "Separated unto the gospel of God, which he had promised afore by his prophets in the holy scriptures." Rom. 3: 21, "The righteousness without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Rom. 16: 25, "Now of him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, BUT NOW IS MADE MANIFEST BY THE SCRIPTURES OF THE PROPHETS, according to the commandment of the everlasting



God, made known to all nations for the obedience of faith."

From these New Testament passages of Scripture it is clearly evident that those who uttered them believed that they were experiencing and acting with divine authority things that were foreseen and foretold by the O.T. prophets; the essence of which was the forgiveness of sins by the shed blood of Christ on the cross, and the new relationship to God by the New Birth; and God dwelling in his blood bought and Spirit born children by the Holy Ghost.

Thus they rejoiced in the realization and assurance by the Holy Ghost that the long promised and looked for redemption, foretold by the prophets, was now begun in them, to be completed and consummated in a glorious future age at the coming again of the Lord, as stated in Rom. 8: 23: "HAVING the first fruits of the Spirit" and "WAITING for the adoption, to wit, the redemption of our body." "Being confident of this very thing, that he which hath begun a good work in you will perform (or finish) it until the day of Jesus Christ," Philip. 1: 6.

This was the "grace" which Peter says (I Peter 1:10) "the PROPHETS PROPHESED SHOULD COME UNTO YOU. . . which the "Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, AND THE GLORY THAT SHOULD FOLLOW. Unto whom it was revealed that not unto themselves, BUT UNTO US THEY DID MINISTER THE THINGS WHICH ARE NOW REPORTED UNTO YOU BY THEM THAT HAVE PREACHED THE GOSPEL WITH THE HOLY GHOST SENT DOWN FROM HEAVEN."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. . . And hope maketh not ashamed because the love of God is shed abroad in our hearts BY THE HOLY GHOST WHICH IS GIVEN UNTO US," Rom. 5: 1-5.

Next:- SPIRITUAL ISRAEL AND THE CHURCH. -D.F.W.



## A PRAYER OF DAVID

By Edward Royer.

"WHO CAN UNDERSTAND HIS ERRORS? CLEANSE THOU ME FROM SECRET FAULTS. KEEP BACK THY SERVENT ALSO FROM PRESUMPTUOUS SINS; LET THEM NOT HAVE DOMINION OVER ME: THEN SHALL I BE UPRIGHT, AND I SHALL BE INNOCENT OF THE GREAT TRANSGRESSION. LET THE WORDS OF MY MOUTH, AND THE THE MEDITATION OF MY HEART, BE ACCEPTABLE IN THY SIGHT, O LORD, MY STRENGTH, AND MY REDEEMER." Ps. 19.

This is indeed a prayer acceptable to God. When we think of the one that uttered it, we conclude it shows contrition, penitence, submission; acknowledging the Lord as his strength and Redeemer, and may we not use this as a fitting conclusion to our petitions, both individually and when praying together?

Yes! When we think of the Spiritual minded, we conclude that the Psalmist was one of them; and he was one who fully obeyed the first commandment, for it is said that David was a man "after God's own heart."

David made his mistakes but because of his uprightness, and willingness to confess his wrongs, he found favor with the Lord. And so with us: though our sins be as red as crimson; if we confess them, he will forgive. Think of Paul; how he went about and persecuted the church and scattered the saints about Jerusalem, and held the clothes of them that stoned Stephen, and how he felt that he was "chief of sinners"- "O wretched man that I am! who shall deliver me from the body of this death?" Think of Peter: How boasting he was under trial, and afterward seen himself and went out and wept bitterly. This was indeed a godly sorrow, and true penitence.

Can we not conclude that these good men of old have had to call upon the Lord to keep them back from presumptuous sins? And can we not pray, as they, "Let them not have dominion over us;" that we, too, "may be innocent of the great transgression. And as David, say, "Let the words of my mouth be acceptable." James, too, reminds us of the words we speak, and what harm they can do. And our Redeemer has told us by our words we shall be justified and by our words we shall be con-



demned; and that we will have to give account for every idle word we speak. So let us conclude our words to be acceptable, and the meditation of our hearts also. This can only be by the strength of our Redeemer.

-Goshen, Indiana.

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### THE HOLY SPIRIT-THE ESTABLISHING POWER.

By J.I. Cover.

The world of wickedness was cleansed by the overflowing deluge of water covering the earth. Noah and his family safe in the Ark survived this flood, and upon leaving the Ark receives the benediction of God, and instruction how to live in faithfulness upon entering into the New World.

Noah living 350 years after the deluge could behold his posterity increase and multiply- perhaps living to behold the tower of Babel in process of building. We do not believe God's faithful children took part in this work of building, nor suffered the confusion of tongues, for we read, "Our father's trusted in thee; they trusted and thou did'st deliver them, They cried unto thee and were delivered: they trusted in thee, and were not confounded." Mankind strayed away from God and confusion of tongues confounded them, stopping work at the Tower of Babel and dividing the people by race and language.

We can be confident that the same Holy Spirit that was interested in the ways of man, that played a noble part in bringing the earth into existence, was not idle after the deluge. A witness of God, a holy order of worship, a holy Priesthood, a nation of children of light must be established. And though brief and dim to us is the outline yet we read, "Now consider how great this man (Melchisedek) was." This "King of Righteousness. . . King of Salem;" this "King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."

The order of Melchisedek was established; The kingdom of Salem, a nation of Peace amidst the wicked and warring nations of World. Perhaps most all the faith-



ful children of God were there under Melchisedek's holy teaching and order.

It was God's design and will to establish this kingdom, and we can only wonder why it was not continued. Holiness of rule, a Priesthood under the establishing power of the Holy Spirit demonstrated to the world a superior way of life. Melchisedek upheld "The Most High God." Likely he came upon this earth soon after the flood of waters. Some people believe he was Shem the son of Noah. His coming and his going away are shrouded in mystery and obscurity. It appears that so long as he lived upon the earth, the Kingdom of Salem was blest, and the true worship was manifest. It is interesting to note that Salem became later known as Jerusalem; a sacred city for the many dispensations of time.

Before Melchisedek left this earth the Holy Spirit began to establish Abraham by promise and blessing. Melchisedek had no posterity, and a line of faith must go on, so a nation of God from Abraham was established. The meeting of Melchisedek and Abraham, two holy men of God, was significant: Melchisedek blest Abraham who paid tithes to Melchisedek the greater. By their visit together Abraham was more firmly <sup>established</sup> and blest. We have on record but these few words spoken by Melchisedek, "Blessed be Abram of the Most High God possessor of heaven and earth, and blessed be the Most High God which hath delivered thine enemies into thine hand." We would like to think the order of Melchisedek continued until the law was given upon Mount Sinai, and the establishing of the priesthood of Aaron. Melchisedek left this earth as mysteriously as he came; but the order of the priesthood and principles of peace foreshadowed the glorious Kingdom of Heaven the Kingdom of Peace whose ruler is Jesus the Prince of Peace; King of kings and Lord of lords. -Next: THE STAY OF LIFE.

Star Route, Box 1160  
Sonora, California.

He that cannot forgive others breaks the bridge over which he must pass himself, for every man has need to be forgiven. -Selected.



## CHRISTIAN LIVING

(Rom. 6: 12-14; Eph. 5: 1-21; Col. 3: 1-11; I Thess. 4: 1-8; I Tim. 4: 12; I Pet. 1: 13-16; I John 2: 1-17)

"Yes I believe in Jesus," says a young man. But another man who knows him doubts it. Even non-Christians know that belief in Jesus is more than assent to a stated creed concerning Jesus. The world expects Christians to be different. Jesus Himself said that believers in Him were to live so that onlookers would be attracted to God by their good works. Jesus said that men were to be taught to do what He had commanded. "Not every one that saith unto me, Lord, Lord . . . but he that doeth the will of my Father." Jesus told us what the will of the Father is. If we say we know Him and do not His will, we are called liars. We can deny Christ by our living.

RECKON yourselves dead unto sin but alive unto God. We are not just automatically good. A believer wills to do Jesus' will. He does some reckoning. LET not sin reign. YIELD not your members unto sin. Be not PARTAKERS with children of disobedience. PROVE what is acceptable unto the Lord. HAVE no fellowship with the works of darkness. WALK circumspectly. UNDERSTAND what the will of the Lord is.

PUT OFF sin and PUT ON righteousness. MORTIFY your members. SEEK the things above. SET affections on them. SIN NOT. "Be ye holy, for I am holy." One who believes in Jesus will live for Him with his whole soul body and mind. He will study the will of God and then in the strength of God he will do that will. Jesus gives the strength to follow Him but He will not make us obey.

Someone may say, "It is too hard to watch ones life all the time in every detail." We do not make ourselves righteous. If we will to do the will of God, we shall know the right. The new mind that the Christian gets is strangely bent on doing God's will, on living for His Honor. In fact, the new mind loves the right and abhors the wrong. He is not without temptation to fail but God knows the motives. We have a very gracious



advocate if we fail.

Christian living is the temperate life, which affects every phase of one's living-eating, drinking, spending money, dressing, housekeeping, working, playing and resting, vacationing, courting, and giving. The great need of the world is not better kitchens, shops, offices, stores, school buildings, and churches, but for new and better women in the kitchens, better teachers, better parents, better men on the jobs, better preachers and leaders. The greatest need of each one, is to live more like Christ.-Gospel Herald, 1955.

### THE FOUNDATION OF NONCONFORMITY

"More nonconformity conferences," "more preaching on monconformity," or "we are slipping on nonconformity" are popular echoes of purpose and concern in our church program of today.

But what about the very foundation of all nonconformity practices and standards as taught in Scripture? May we be laboring hard to preserve a falling building resting only on "sinking sand" while we neglect the very foundation upon which it must stand.

Surely the very purpose of any plan or program is as much, or MORE fundamental than the manner or shape thereof! With which are we most concerned today, with the very purpose of nonconformity, or only with its outward forms and expressions?

Perhaps the first main teaching in the New Testament relating to nonconformity is that of our Lord where He holds forth primarily a love for God and a faith in Him, demanding that His children live for God and His kingdom, and not for the things of this world. Matt. 6:24-34.

As professed children of God, we are not to be like the people of the world, nor to be conformed to their ways, whose very purpose and desire is to live for the things of this life. Surely this is fundamental to all further forms and manners of nonconformity taught later in the New Testament. Further, our Lord could not approve, nor bear a covetous, selfish people who enlarged "the borders of their garments" and emphasized mere forms, but who denied the validity of their



forms by their very purpose of life. Matt. 23.

Our Lord also referred to the "priest" and the "Levite" who stood condemned while the "Good Samaritan" was commended. Luke 10: 30-37. Doubtless the former two were rightly and fully "nonconformed" in their attire and service, but their very spirit and purpose of life was extremely worldly and anti-God. By an active faith and love, the good Samaritan proved that both his purpose and manner of life was godlike and above that of the world.

What about the minister who with his congregation endeavored actively to practice nonconformity in attire and worship, but who, after the sermon was preached and the service closed, engaged in conversation somewhat like this before leaving the church grounds- "How much is your mother asking for that cowshe wants to sell?"

Alas, how often do many of us, or all of us, profess various form of nonconformity, live for self and for things of this world, six days in the week, and even on the Lord's day, we can scarcely live for Him and His kingdom! How often must our Lord look upon us, "dressed up" or worshiping in skeletons of nonconformity while our hearts are far from what we profess? Matt. 15: 8.

What is nonconformity? Is it not to be **UNLIKE** the world in purpose, manner, and goal? "What is worldliness? It is human activity with God left out. It is life which is horizontal and not vertical. It is ambition without asperation. It is aims at success and not holiness. Its motto is forward, and not upward.

More nonconformity conferences and sermons? Yes, surely, but let us build on the divine foundation. Surely our Lord was, in His earth life, "Separate from sinners" in all His manners and ways, but more especially in the very purpose and goal of all His life and ministry.- Gospel Herald, 1955.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind." Rom. 12.



## COMMUNION NOTICE.

The Lord willing, the Old Brethren of Salida Calif. will hold their communion Nov. 3rd; opening service 10 A.M. Invitation to all the dear members; especially the ministering brethren.

In behalf of the Church,  
Christie R. Cover.

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PAST, PRESENT, AND FUTURE.

"AND WHEN HE WAS COME NEAR, HE BEHELD THE CITY AND WEPT OVER IT, SAYING, IF THOU HADST KNOWN, EVEN THOU, AT LEAST IN THIS THY DAY, THE THINGS WHICH BELONG UNTO THY PEACE! BUT NOW THEY ARE HID FROM THINE EYES. FOR THE DAYS SHALL COME UPON THEE, THAT THINE ENEMIES SHALL CAST A TRENCH ABOUT THEE, AND COMPASS THEE ROUND, AND KEEP THEE ON EVERY SIDE, AND SHALL LAY THEE EVEN WITH THE GROUND, AND THY CHILDREN WITHIN THEE; AND THEY SHALL NOT LEAVE IN THEE ONE STONE UPON ANOTHER; BECAUSE THOU KNEWEST NOT THE TIME OF THY VISITATION." Luke 19.

What is the greatest question in the mind of each one? I believe it to be the question of the future.

If any person or book could be found that could answer all our questions, and we could be assured of its truth, I believe each would wish to know, "What does the future hold for me?" If this be true, then is it not a sign that we are apprehensive of the future?

We cannot change the past, and the future has not yet come into our reach; so the present is all we have.

There can be no other God than that declared in the Bible. The Bible is either the Word of God or it is not. If not, then we neither know God nor the past nor the future. If it is the Word of God (and we affirm it is) then we know both the past and the future; and also in it we are given a law for the present life.

The Bible says that the future has either happiness or woe for us: determined by what use we make of the present. Rom. 2: 6-11; John 5: 28,29; II Cor. 2:15,16.

D.F.W.



NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST  
AND THE KINGDOM OF THE WORLD SEPARATED.

A continued article by Daniel Musser, 1864.

Last fall a year, Thaddeus Stevens was the avowed war candidate for Congress from this county- pledged to support the Administration in a vigorous prosecution of the war. Great numbers of young men voted for him on this ground. At least it was with that knowledge, and it is fair to presume that they desired him to do as he promised. Shortly after the election, the first draft for men to supply the army came off. Now there were numbers of these same young men who had so voted, came forward and affirmed that they were conscientious, and could not fight! Their spiritual teachers and guides testified that they were members of their "Church" and that these conscientious scruples are embodied in their tenets. Was this consistent? Or is it possible that these teachers could themselves have had a clear and consistent view of the true principles of non-resistance?

At the last election for Governor of this State, very large numbers of these "non-resistants," both young and old, voted for Governor Curtin; but if a call were to be made on them to take the sword, they would plead their conscience in the way. Yet they voted to place the sword in his hand, knowing that he was an earnest advocate of an active and vigorous prosecution of the war; and that he had, on different occasions, called upon them to come to his assistance, armed and equipped, to repel the invading enemy, and rescue the Commonwealth from his grasp. I do not intend this as any reflection on the policy or principles of either our Governor or Congressman. I have not a word to say against them, or any other officer. They are officers in the kingdom of this world, and acted consistently with their position and profession; but those of their constituents alluded to did not. Neither do I think that their voting for the opposite candidate would have been any more consistent. I only cite these particular cases, because they serve to elucidate my



position, and may serve to lead men to enquire into truth. Whenever a person seeks to influence or control the kingdom of this world, or mould it according to his interests or fancy, and then, in the hour of its need, refuses it his support, it is no wonder he should be looked upon with suspicion and disgust.

Every person professing to be a Christian, must acknowledge that there are two classes of people in the world- converted and unconverted. The Bible recognizes this distinction, and every Christian acknowledges it. Great numbers of those who are unconverted are moral, just, humane and honorable; but a very large proportion, also, are the reverse. They are unjust, immoral, and dishonorable. If there were no government in the world, the latter class would bring ruin and destruction on the former. For the purpose, then, of restraining those evil disposed persons, and preventing them from corrupting those of better disposition, God has appointed government, (as Peter says) "for the punishment of evil-doers, and the praise (or protection) of those that do well." Therefore every Christian must acknowledge that government is a Divine institution- that it is his duty to honor and obey it in all things, except when it asks that of him which God has forbidden.

The whole Bible must be recognized by the Christian as being a declaration of the will of God to man. When men read the Bible, they perceive that in the part called the Old Testament, God has countenanced, sanctioned, and even commanded war and destruction, and that in the New Testament He has taught a doctrine quite the contrary, and altogether inconsistent with war. This seems to many as a contradiction, and gives skeptics a pretext for rejecting the Bible altogether. Others, who regard the Bible as the Word of God, fail to make the proper distinction between law and gospel, and make the New Testament yield to the Old. They perceive that God did clearly command war in the Old Testament, and as the Bible declares God to be immutable, and as war was right then, so it must be now; and thus are guilty of the inconsistency of making the New Testament subservient to the Old. These constitute the



"combatant Christians." Others, again, perceive the inconsistency of the idea that the Old Testament has precedence of the New, inasmuch as every new revelation of God to man gave him a more perfect and clear testimony or declaration of the Divine will, and that which had been previously given must be subservient to the last- so the New Testament must be more binding, and consequently war, which is so manifestly contrary to the teaching of the gospel, must be wrong. These constitute the "non-combatant Christians." But a very large proportion of these non-combatants are not possessed of the spirit of the gospel, and do not perceive the principle upon which non-resistance is founded. These, consequently, do not separate the kingdom of Christ and that of this world; and the consequence is the different degrees of violation of the true principles of non-resistance mentioned before, with its whole train of inconsistencies.

I have observed before that the Bible is consistent. It must be so, for it is of God, and He cannot be inconsistent. Therefore, if we are born of God, we must be consistent with the Bible; otherwise our inconsistency is evidence that God's work of true conversion has not been wrought in us, and we consequently have no promise of eternal life.

All God's dealings with man have respect to the condition he is in at the time. His commands to man are in accordance with man's necessity. In order then, to perceive the perfect harmony and agreement, with the perfect consistency of the Old Testament, or of the law and gospel, it becomes necessary to take a view of the different states or conditions that man was in, at the time in which God gave His different revelations.

In relation to God, man can stand only in that of saint or sinner, at peace or enmity, in his love or under his wrath, in the spirit or in the flesh. In one of these two conditions every man in creation stands. God's commands to man have relation to these two conditions, and are in accordance with them. In his primitive state, man was possessed of the spirit of God. The love of God and the Divine nature, were consequents



of the possession of this Spirit. The Spirit, and love of God, is what constituted the image of God, in which man was created. In this state man needed no government. The influence of the Spirit of God would lead him to do what was right and just. God gave him but a single command, which was designed for, and was sufficient (if it had been obeyed) to preserve him in his blessed and happy state.

When man fell, by disobedience, he lost this Spirit and its consequent life and love; and in its stead, love of self and carnal desires were infused into the heart, and became the motive power or principle which influenced his actions. Here man's condition and relation to God were changed; the Spirit of God had forsaken him; he was defiled with sin, and unfit to be the temple of God, as the Holy Spirit could not dwell in a heart of sin. Man had no power to cleanse himself of sin, or to change his relation to God; but God gave him a promise of the "woman's seed" which should bruise the serpent's head. This was a present promise of a future good; but all the comfort it could bring was the hope of a prospective favor. The "woman's seed" would restore man to the state from which he had fallen, by restoring the lost image of the love of God. Until this time, man must be content to remain in this destitute condition, and in faith wait for the promised Redeemer, or Deliverer.

By the voluntary act of man, in transgressing the command of God, he yielded himself to the service of Sin; and as the love of God wherein he was created was the image of God, so the self-love which took possession of the heart in the fall, may be said to be the image of Satan, whose servant he now became.

Without self-love, there would be neither injustice nor violence; but where this principle reigns, strife, contention, injustice and violence are sure to follow. Consequent upon this principle, which man imbibed in his disobedience, all manner of evil speedily followed. Man had fallen from the Spirit to the flesh, and the works of the flesh became so manifest that "the Earth was filled with violence, and every imagination of the



thoughts of man's heart was evil continually."

Man, by his transgression, did not fall beyond the power of God to restore him, as the fallen angels did. He lost the love and image of God, yet the Divine impress was not wholly extinguished. There remained a "seed" consisting of the law of God, written, stamped or impressed on the heart, together with a degree of sympathy and affection for his fellow-creature. Those persons who obeyed this law and impulse, acted justly and right towards their fellow-man. Many did not obey this Divine impress, but followed the lusts and desires of the flesh and mind, which led to the commission of acts of injustice and violence; and, as they would not be restrained by the law which God had written in their hearts, or the sense of justice which he had impressed on their minds, it became necessary for God to establish government on earth, and put in its hands the sword, by the fear of which those who regarded the law of justice written in their hearts could keep the lawless and violent in subjection. Otherwise all order and decency would have been subverted, great misery and distress would have ensued on earth, and even the species become extinct.

It is here easy to perceive that it was man's self-love which made government necessary; and to keep it in subjection God has established government on earth. It is therefore God's ordinance and institution, and is good, and will be necessary, TILL THE CAUSE WHICH MADE IT SO IS REMOVED.

These general principles I wish the reader to bear in mind. It is certain that man, before the fall, needed no government, and, in possession of the principle which he there lost, would never have needed any. It is certain that self-love is what made it necessary, and that it was for the restraining of this principle that it was instuted or ordained. It is also certain that self-love was infused into the heart of man in his fall, and that it was the work and offspring of the devil.

Government was founded and established on the law of justice, which I have observed was stamped or im-



pressed on the heart of man; and was good and effectual in proportion as those who exercised it, had clear perceptions from this law, of what was right and wrong, and were themselves willing to suffer this sense to control their self-love and carnal desires.

The mere impression of this law upon the mind does not seem to have given man in general so clear a perception of its force as was necessary for its proper effect, nor does he seem to have been properly sensible of the consequences of its violation, till God, in his infinite mercy, engraved it on tables of stone, so that it could more clearly embraced by the understanding; and also attended it by the declaration that the curse, or death, should be the reward of his transgression. We do not, therefore, have any account of any well-digested code of general law, or of any just and equitable administration of it, until after the giving of the law to Moses from Mount Sinai. Here God gave to man the first well-digested code of laws we have any account of, as well as the most strictly just one that has ever been enacted.

The calling of Abraham and the choosing of Israel form a new era in the history of the world, but it does not change man's relation to God. The virtues of Abraham, Moses, David and others, are highly commended. Abraham was called the friend of God, Moses was faithful in all his house and the Lord spoke to him face to face, and David was a man after God's own heart; but these characters did not change their relation to God. Their faith gave them confidence that they would once be delivered; but they, in their lifetime, were still in bondage. The additional revelation God made to them, and the promises he gave them, did not change their relation to God, from that which believers were in before this revelation and promise were given. Adam, Enoch and Noah, stood in the same relation, in every respect as they did. They had fallen with the whole world under sin, and nothing but the blood of Christ could wash away that sin. The justice of God required the suffering of death, and until that was accomplished it was not satisfied. (to be continued).



## Historical

### CHURCH GOVERNMENT

There are many reasons which make it necessary, in the treatment of this subject, to distinguish clearly between what is historically known and what is plausibly conjectured; for it is from the confusion of facts with probabilities that most of the difficulties of this question have arisen. In the first place it is certain that from the moment in which the early churches attained a definite shape and consistency, and assumed a permanent form of discipline; as soon as the death of the last of the apostles had deprived them of the more immediate guidance of the Holy Spirit, and left them, under God's especial care and providence, to the uninspired direction of mere men; so soon had every Church, respecting which we possess any distinct information, adopted the Episcopal form of government.

The probable nature of that form of government we shall describe presently; but here it is sufficient to mention the undisputed fact, that the religious communities of the Christian world universally admitted the superintendence of ministers, called bishops, before the conclusion of the first century. In the next place it is equally true, that neither our Saviour nor his apostles have left any express and positive ordinances (laws) for the administration of the the Church; It is also true that in the earliest government of the first Christian society, that of Jerusalem, not the elders only, but the 'whole Church' were associated with the Apostles: and it is even certain that the terms bishop and elder or presbyter were, in the first instance, and for a short period, sometimes used synonymously, and indiscriminately applied to the same order of the ministry. From the comparison of these facts it seems natural to draw the following conclusions,- that during the lifetime of the apostles they were themselves the directors, or at least the presidents of the Church; that as long as they remained on the earth, it was not necessary, in all cases, to sub-



ject the infant societies to the delegated authority of a single superintendent, though the instances of Titus and Timothy clearly prove that it was sometimes done; (Editor's note: See Acts. 14: 23) and that as they were severally removed from the world, some distinguished brother was in each instance appointed to succeed, not indeed to the name and inspiration, but to the ecclesiastical duties of the blessed Teacher who had founded the Church. The concurrence of ancient records confirms this last conclusion; the earliest Church historians enumerate the the first bishops of the churches of Jerusalem, Antioch, Ephesus, Smyrna, Alexandria and Rome, and trace them in each case to the apostles. And thus it came to pass that, for more than twenty years before the death of St. John, most of the considerable Churches had gradually fallen under the presidency of a single person entitled Bishop; and that, after that event, there were certainly none which did not speedily follow the same name and system of administration.

PROPHETS: Again, for the first thirty years, perhaps somewhat longer, after the ascension of Christ, the labors of the apostles were aided by certain ministers entitled Prophets, who were gifted with occasional inspiration, and taught under the influence of the Holy Spirit. This order of teachers was withdrawn from the Church when their office became no longer necessary for its advancement, and it appears wholly to have ceased before the end of the century, at which period, as we have already observed, ecclesiastical government universally assumed that durable shape which has been perpetuated, and, with certain variations, generally adopted through every age of Christianity.

DEACONS: We have yet made no mention of the deacons, who were the third order in the Episcopal Church. The word deacon means minister, and in that sense is sometimes applied to the office of the apostles; but in a general sense only, since we are assured (Acts. 7) that the diaconal order was distinct, and instituted for a special purpose. However it seems certain that in the very beginning, the office of the deacons was not con-



fined to the mere ministry of the table, since we read that Stephen disputed publicly on the Christian truth with irristible wisdom and spirit; and, moreover that 'he did great wonders and miracles among the people.' It is equally clear that attendance on the poor was for several centuries attached to it; even after the office of treasurer was held by the bishop, the portion destined to charitable relief continued to pass through the hands of the deacon. It is not so easy to ascertain the extent of their spiritual duties in the earliest Church. Ignatius speaks of them with high respect, and in one place, calls them 'ministers of the mysteries of Christ.' Tertullian distinguishes them from the laity, together with bishops and presbyters. Cyprian asserts that the apostles appointed them as 'ministers of their episcopacy and Church.' By the Nicene Council (325 A.D.) they are designated as servants of the bishop. It is certain that they were ordained by the bishop alone, without any imposition of hands by the presbyters; that in some Churches they were admitted to read the gospel, and that they universally assisted in the distribution of the Eucharist, without any share in its consecration. Their early acknowledgment as members of the ministry is proved by their occasional presence in the original synods of the clergy. -Waddington's Church History.

#### THE FOUR FREEDOMS

The Four Freedoms date from the Bible: Freedom of Speech, Acts. 4: 1; Freedom of Worship, John 4:20-24; Freedom from Fear, Isa. 41: 10; Freedom from Want, Deut. 28: 1-13.

"Truth has been out of fashion since man changed his robe of fadeless light for a garment of fading leaves. "Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style. Abraham wandered and worshiped alone. Sodomite smiled at the simple shepherd, followed the fashion, and fed the flames. Daniel watched and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone. -Sel.



## THE BURIAL OF MOSES

By Nebo's lonely mountain,  
On this side Jordon's wave,  
In a vale in the land of Moab,  
There lies a lonely grave;  
And no man knows that sepulchre,  
And no man saw it e'er,  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling,  
Or saw the train go forth,  
Noiselessly as the daylight  
Comes back when night is done,  
And the crimson streak on ocean's cheek  
Grows into the great sun.

Noislessly as the springtime  
Her crown of verdure weaves,  
And all the trees on all the hills  
Open their thousand leaves;  
So without sound of music,  
Or voice of them that wept,  
Silently down the mountain's crown  
The great procession swept.

In that strange grave without a name,  
whence his uncoffined clay  
Shall break again. Oh wondrous thought,  
Before the Judgment day,  
And stand with glory wrapt around,  
On hills he never trod,  
And speak of the strife that won our life,  
With the incarnate Son of God.

O lonely grave in Moab's land!  
O dark Beth-peor's hill!  
Speak to these curious hearts of ours,  
And teach them to be still.  
God hath his mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the hidden sleep  
Of him he loved so well.

-Selected.



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BIBLE STUDY  
I CHRONICLES

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We are reminded of this important fact in reading the Book of Chronicles, that they take us back to the beginning, and carry us through the ages, in setting forth God's purpose and plan as historically unfolded.

In Adam, the federal head of the race, man fell; and in the Adamic race the Redeemer is to appear. The procedure is made clear in giving the movement from Adam through the Messianic line, tracing it from Seth to Noah, and from Noah to Abraham. From that point the record has to do with the chosen nation by which the Edenic promise will be fulfilled.

Thus it is that this book of Chronicles is more than a long list of names. It should be read and studied with reference to its deeper Messianic significance. These names stand for great periods of time in which God's purpose was progressively unfolded.

## QUESTIONS:

1. When were these books written, and what supports the dates?
2. According to Jewish tradition and internal evidence, who was the author?
3. What great importance attached to the trustworthiness of their records?
4. What is the author's special aim?

-Gerald J. Martin  
Goshen, Indiana.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

If all our hopes and all our fears,  
Were prisoned in life's narrow bounds;  
If, Travelers through this vale of tears,  
We saw no better world beyond.  
O what could check the rising sigh?  
What real joy would pleasure give?  
O who would venture then to die?  
O who could then endure to live?

Were life a dark and desert moor,  
Where mists and clouds eternal, spread  
Their gloomy veil behind, before,  
And tempests thunder overhead;  
Where not a sunbeam breaks the gloom,  
And not a floweret smiles beneath,  
Who could exist in such a tomb?  
Who dwell in darkness and in death?

And such were life without the ray,  
From our divine religion given;  
'Tis this that makes our darkness day,  
'Tis this that makes our earth a heaven.  
Bright is the golden sun above,  
And beautiful the flowers that bloom;  
And all is joy, and all is love,  
Reflected from a world to come.

A selection from D.A. Skiles,  
Rossville, Indiana.



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### "HEIRS OF THE PROMISE"- "SPIRITUAL ISRAEL" AND THE CHURCH.

The Church is frequently referred to as "Spiritual Israel," and may be rightly so called if its meaning is properly understood. This phrase is not found in the Bible but is a term which has been handed down to us without any very clear definition of its meaning. It is possible that in passing from one generation to another, the term may not now have the same meaning in the minds of those who use it as was originally intended. Therefore it seems proper in considering this subject to undertake to define somewhat the meaning of the words "spiritual" and "Israel."

From the New Testament use of "spiritual," there is no reason to think of it, always, as some phantom-like something without body or form; for the Apostle Paul says, (I Cor. 15: 44) "There is a natural body, and there is a SPIRITUAL BODY." Jesus also said (John 4: 24), "God is a Spirit," but Rev. 22: 4 indicates that he has a form or body, for it says, "They (his servants) shall see his face." Therefore things which are spiritual may also have form and be seen. Thus, if God is a Spirit, then that which comes from above or is begotten of God is spiritual, as distinguished from that which is of the earth, earthy. In this same sense Jesus told the Jews (John 8: 23), "Ye are from beneath; I am from above: ye are of this world; I am not of this world." And to Nicodemus he said, "Except a man be born again (from above) he cannot see the kingdom of God."

"Spiritual Israel" therefore, is "Israel" born of the Spirit- begotten of God in Christ Jesus, as distinguished from "carnal Israel" begotten in Jacob after the flesh.



Jacob was not named Israel till over one hundred years after he was born, and not until after he had prevailed with the angel (Gen. 32: 28) and won a blessing, for which reason his name was changed to Israel, which is said, in the marginal reading, to mean "A prince of God." "For as a prince hast thou power with God and with men, and hast prevailed." Thus "Israel" appears to be a TITLE name, or calling and election of God. Jacob, therefore, when he prevailed with the angel and won a blessing, became a type of Christ who is the true "Israel" or THE PRINCE OF GOD, and could say after his resurrection and victory over death and the grave, "ALL POWER is given me in heaven and in earth."

As further evidence that Christ is the true "Israel" of which Jacob was the type, comparison should be made of Hosea 11: 1 and Matt. 2: 15. Hosea 11: 1 says, "When ISRAEL was a child, then I loved him, and called my SON out of Egypt." Matt. 2: 15 interprets this prophecy to mean Christ: "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Again in Ex. 4:22 God told Moses to say to Pharaoh, "ISRAEL is my SON, even my FIRSTBORN." But Col. 1: 15 ascribes the title of FIRSTBORN alone to Jesus Christ.

Jesus also emphasized this doctrine in St. John 15 where he says, "I am the TRUE VINE," in obvious reference to Psalm 80: 8, which says, Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. etc." Isaiah 5:7 says, "For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." Thus these Old Testament Scriptures add meaning to the words of Jesus in St. John 15, when he says, "I am the vine, ye are the branches:" and "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Christ was both before and after Jacob: He is the true "vine" and the true "Israel" and "Prince of God;" and all the children of God in Christ are the "Israel of God," and can rightly be called "Spiritual Israel" because they are begotten by the Spirit.



It was in Christ that God purposed "from the beginning of the world" to have a Church (Eph. 3: 1-11); and in him "Eternal Life" and the "Kingdom" were promised "before the world began" (Titus 1: 2; Matt. 25:34). Christ was the Redeemer that was promised in Eden at the time of the fall, and the "covenant" (with Abraham) was confirmed "before of God in Christ" (Gal. 3: 17), and he confirmed the "New Covenant" with his discipleship in the upper room when he gave them the "cup of the New Testament (covenant)". Christ is the "son of Abraham and the son of David (Matt. 1: 1), and "THE SON OF GOD (Luke 1: 35). Therefore all the blessing and inheritance is in Christ and relationship to him through the everlasting covenant confirmed in him long before Jacob was called Israel or the covenant made with his children at Sinai. For the covenant made at Sinai was temporal and the inheritance under it was limited to the Canaan land and an earthly kingdom, as they experienced under their Judges and Kings.

Thus the children of Jacob, without Christ, was but a carnal "seed" and it would be necessary for them also to be begotten in Christ in order to become heirs of the Eternal inheritance. They were under condemnation the same as the Gentile were because they had broken their covenant with God (Rom. 2: 12; 3: 9,19,23; 11: 32), and were in the same need of a Redeemer and Saviour. Thus the same Saviour (Jesus Christ) became Redeemer to both Jews and Gentiles, and therefore the promised inheritance is the same. Nor could there be any inheritance of any blessing without redemption, because of condemnation for sin: "for the soul that sinneth it shall die."

The Apostle Paul clearly recognizes two "Israels" in the 11th chapter of Romans: an elect believing Israel, and a "blinded" Israel. Or rather not TWO "Israels" but two conditions of the parts, or "branches" of Israel as described in the "olive tree" (verses 16, 17), which seems to be the same as the "vine" in St. John 15.

There was never two "trees" but only one- one root, and one trunk, or stem; neither was the tree ever



uprooted, nor cut down that another might take its place. But SOME of the BRANCHES were broken off; which implies that SOME of the branches were NOT broken off: they were not ALL broken off. There is nothing to indicate that the tree was impaired, or went out of business- of bearing fruit- because some of the branches were broken off. Those that were not broken off continued in the tree and brought forth fruit. And where some were broken off, others, not native to the tree, were grafted in, and no doubt also brought forth fruit.

The meaning of the "olive tree" and the "branches," therefore, is clear: The apostles and other believing Jews who became disciples of Jesus were the branches that were NOT broken off; they were the elect Israel with whom Jesus confirmed the New Covenant when he gave them the CUP in the upper room, and said, "This is my blood of the New Testament which is shed for many for the remission of sins." The cup, therefore, was the token of his blood which was shed in reality but a few hours after he gave them the cup by which they received the remission of their sins, and were redeemed from the transgressions that were under the Mosiac covenant. Thus Heb. 9: 15 says, "And for this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption of the transgressions that were under the first testament (covenant), they which are called might receive the promise of eternal inheritance.

Thus the Church was established of wholly Jewish membership which were the seed of Abraham according to the flesh, and became children of God, begotten in Christ by the Spirit, and may rightly be called spiritual Israel; not figurative or "something like" Israel, but true Israelites; not a different people, but the same people in a changed condition, from bondmen under a curse to "saints" with the curse removed by the blood of Christ under the promised New Covenant, whereby their sins were forgiven and the laws of God were written in their hearts by the Holy Ghost which was given unto them.



It was a reorganized Israel, a "remnant" of the 12 tribes (James 1:1), with new officers. The apostles, by the election of God, became the new princes of the true "Israel of God" (Gal. 6:16). Therefore Jesus said to them (Matt. 19:28), "Ye shall sit on twelve thrones judging the twelve tribes of Israel." This adds meaning to the words of Jesus to the rulers of the Jews (Matt. 21:43), "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

There is nothing in the Scripture to indicate that the organization and government which the rulers of the Jews maintained when Christ was among them, was authorized or approved of God, or that the chief priests had any legal right to the offices which they held. But it is certain that he thoroughly rejected it before he took his leave of them, when he said, "Your house is left unto you desolate."

The TRUE TABERNACLE (the Church) was now pitched by the Lord; and forty years later they perished with their house (the Temple) because its service was done. The "shadow" passed away, because the SUBSTANCE, or true house, had come into view.

But what of the broken-off branches? First: They were BRANCHES, and not the TREE. The tree was never broken off. For "Blindness in PART is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel (the elect that were not broken off, the unnatural branches that were grafted in, and the broken-off ones that were grafted in again) as Paul says Rom. 4:16, that the "promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Matt. 8:11 and Luke 13:29 tells of some who apparently are not included."

Thus the broken-off BRANCHES are grafted into the same tree from which they were broken off, and "all" abide together in original tree, of which Christ is undoubtedly the root; the same as he is the ROOT and OFFSPRING of David.- Next: THE TABERNACLE OF DAVID; which will conclude "THEIRS OF THE PROMISE." -D.F.W.



## HE THAT DOETH.

By David A. Skiles.

In Matt. 7: 21 we read, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The will of the Father is his expressed desire and intent, revealed to us in the Holy Scripture, and written Word of God, in which we have the mind of God.

To DO the will of the Father is the basis upon which all Christian success and final victory must rest. Jesus said, "Whosoever shall DO the will of my Father which is in heaven, the same is my brother and sister and mother." What sacred ties of kindred relationship to Jesus these words contain. In John 15: 14 we read, "Ye are my friends if ye DO whatsoever I command you." Rev. 22: 14, "Blessed are they that DO his commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City." By these positive statements we can see what profound merits hinge on this little, yet far reaching word.

In the minds of humanity there are a thousand "wills" in a thousand ways, but not so with the "will" of God. Jesus said in John 7: 7, "If any man will DO his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

The "will" of God given through Jesus (the testator) of the New Testament who died the vicarious death of the cross that that will might be in execution until he comes again from his long absence to take account of how we have taken care of our stewardship, and the precious talents afforded us, and entrusted into our care and use. God's will is inviolate, and sure. The Psalmist David declared, Psalm 119: 89, "Forever, O Lord, thy word is settled in heaven." For with God there is no variableness nor shadow of turning.

The will of God was revealed to Noah, and did he DO? Yes: and how great were the fruits of his labor. When Naaman finally could bend his will to that of the prophet Elisha and DO what the prophet had told him



then he was healed of his most loathsome affliction and his flesh became as that of a little child. When Joshua had fully complied in every detail to DO what the Lord commanded to take the city of Jericho the victory was complete. When Daniel, in order to keep the first commandment to alone worship the Lord his God, he did not shrink to DO so, and was delivered from a seeming impossible fate. Jesus our great exemplar, our Redeemer, and Saviour, when under the load of the sins of the world, in the garden of Gethsemane, in the depth of sorrow, yet in full dedication to the will of the Father, could say, "If this cup may not pass away from me, except I drink it, thy will be done." "Not as I will, but as thou wilt."

Jesus found conditions among the people of his day that brought the question, "Why call ye me Lord, Lord, and DO not the things which I say." He said of the Scribes and Pharisees, "They say and DO not."

At some time in our existance we must all appear before the judgment seat of Christ to give account of the things done in the body, according to that we have done, whether it be good or evil; so evidently our final destiny will hang on what we DO or leave undone. So let us not try to find refuge in a delusion that simply because we are Catholics or Methodists, Mennonites or Old German Baptists, Old Brethren, or any other sect, that that in itself will give us a right to the Tree of life or a passage way into the City of God; for it will not. For it is definitely written, "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Whate'er thy providence denies,

I calmly would resign;

For thou art just, and good, and wise,

OH, BEND MY WILL TO THINE.

-Rossville, Indiana.

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"Then said he, Lo, I come to do thy will, O God."  
Heb. 10:9.



## THE HOLY SPIRIT-THE STAY OF LIFE.

By J.I. Cover.

In every age and stage of man upon this earth, the demanding problems of life bear down upon humanity in proportion to position of responsibility, our motives of good and evil, and surrounding influences that may partly determine his conduct and record.

Mankind of all ages, in intelligent thinking have realized this, and have endeavored to fortify, and strengthen their very being to withstand all conditions to their credit and clear conscience. There is only one victorious way to triumph and overcome that solves every problem and tend to peaceful and contented living. In every age God has complete understanding of all conditions that man encounters; and he offers help to him; asking that he fully yield to his divine aid, and have faith in his power to guide safely through life. His promises to keep his children in every time of need; his blessing upon them even to fill them with his holy Spirit, has always been to them the very stay of life.

Consider Moses of whom God said, "I will come down and talk with thee, and I will take of spirit which is upon thee and put it upon them. . ." Moses was abundantly filled with the Spirit of God, and well that it was so; for of all the record of mortal man, who had a greater position of responsibility? He was burdened down with the problems of the children of Israel; their very disposition of unbelief and inclination to idolatry that vexed his very soul. With his divine commission from God to be their leader and lawgiver, was bestowed upon him the full measure of the Holy Spirit, his very stay of life under all conditions. Only when he attempted to act in his own strength did he make his great mistake that kept him from entering the promised land. Near to God, conversing face to face with him, till his face shown in dazzling brightness; sustained by divine power and stay of life to keep his youthful vigor and clearness of vision to behold from Mount Pisgah's height the promised land and then be quietly and kindly taken to a better land;



preserved by God's own mighty power to accompany Elijah on the journey to the Mount of Transfiguration and talk with Jesus regarding "his discease he should accomplish at Jerusalem."

Let us read some of God's promises to his people and their answering witness: "For they call themselves of the Holy City and stay themselves upon the God of Israel, the Lord of Hosts is his name." "Who is among you that feareth God, that obeyeth the voice of his servant; that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." "God is our refuge and strength a very present help in trouble." "My help cometh from the Lord which made heaven and earth." "Fear not for I am with thee, be not dismayed; for I am thy God; I will help thee, yea I will help thee, I will uphold thee with the right hand of my righteousness." King David, tossed and vexed with the affairs of the kingdom, says, "They prevented me in the day of my calamity; but the Lord was my stay." The record of his life proves this, holding true to God to the end of his life. The Psalms of David even today are so inspiring to us, and revealing the character of this man of whom we read, "The Lord hath sought a man after his own heart." True, David failed and sinned; but he would acknowledge his mistakes and confess his sins. All the faithful children of God who lived before Jesus came to earth had the same blessing and help from God through the Holy Spirit's work and play upon their hearts; and this blessed condition of the stay of life, this anchor of the soul, this comfort and still small voice keeping alive the spark of life that would grow and glow in the very center of the intelligence of man that <sup>worked</sup> wonders in the changing over into what was known as holy men and women for God, who became bright and shinning lights in a world of darkness and misery.

Wonderful work of the Spirit of God so little known in those ages gone, but silently and wonderfully staying the hearts that constituted the line of faithful children of God. Little by little as we study the work of the Holy Spirit do we see more clearly the



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wisdom and power of God manifest in the Holy Spirit's work in cooperation with the spirit of man.

The stay of life to sinful man,  
The end of strife- the arching span  
from heaven to earth, the way of peace;  
Of unknown worth, and full relief.

Life's constant stay, when all is dark;  
We see the way, though faint the spark;  
Light for our feet thy word is true,  
And rest is sweet when we are through.

Stay with us, stay! our souls need care;  
And often may we bow in prayer;  
For on the road that leads on high,  
We bear our load for thou art nigh.

Oh Spirit true that leads us on,  
That guides us through till night is gone;  
Our help in past, our help to come,  
Till we at last arrive at home.

Next: THE MOVING POWER.  
1160 Star Route,  
Sonora, Calif.

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#### PHYSICAL SUFFERING IN THE END OF THE CHRISTIAN DISPENSATION.

By John Culp,  
Vindicator, 1883.

"But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazing stock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions." Heb.10:32-34.

In this scripture we have an account of how they were made a gazingstock, both by reproaches and afflic-



tions; but if we want to be benefited in the understanding of that part of it, we ought to understand the cause of these reproaches and afflictions.

The cause of these reproaches and afflictions may be ascribed to the Christian belief, which was antagonistic to the religion as it was held at that time. It was, however, not in reality antagonistic to the Jewish religion, as is supposed by some, for all the Jews that searched the scriptures in a right view, were prepared to accept the faith when it was revealed. For testimony that the old law taught the faith to the diligent enquirers, we can refer to Matt. 13:17; Heb. 11:13; I Peter 1:10,11.

But the reason that so many of the Jews were opposers of the believers in Christ, was because they had gotten beside the merit and spirit of the Scriptures, and had a religion of their own, and then they believing that they were that holy nation and peculiar people, it was very humiliating for them to drop their views and come over into the christian faith. Hence, they were the foremost and most hostile enemies to the Christian faith.

However zealous the Jews were in their religion to honor God, it was not a single step to finally come back to where they alienated from; but it cost their fall, Rom. 11:11, to establish the faith, and that is just what it will cost every individual, and every society, finally, whose faith is not governed by the Spirit of Christ. For this reason the "mystery of iniquity" already began to work in the time of the apostles (II Thess. 2:7), in mixing truth with heathenish practices.

We will scarcely ever be made a gazingstock on account of our peculiar faith and practice, and customs, but will rather be respected by those who hold the reverse, if we do not make our faith antagonistic to the political, agricultural, and general traffic of this world- applauding peace and temperance societies, and those worldly pulpit preachers by whom they are carried on- and we will be alright. But confound all these with the "sword of the Spirit" of Christ, and wrestle against principalities, against powers, against the rulers



of the darkness of this world, and also against spiritual wickedness in high places," predicting their utter ruin in the coming storm, of all the "fruits that their souls lust after," and we will soon be hated enough of all nations for His name's sake. Yea, and if such a worldly spirit has gotten into the Church, it will be sure to make the disciple "a disturber of the peace of the Church."

The apostle says, "they took joyfully the spoiling of their possessions." Under present circumstances, it is not at all probable that the disciples will suffer violent persecutions, for too many are anxious to claim, at this time, of being persecuted. But that time will perhaps come in a different form, under different circumstances, and the efforts will be more direct against the spirit of the words of Christ, in the place of inflicting physical sufferings upon His disciples. This will come to pass under the "mark of the beast", and brought into acceptance by the beast having "two horns like a lamb."

And all of this will no doubt occur when we have plenty to eat and to drink, and there is peace and prosperity; for it is written, "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, AND THE CARES OF THIS LIFE, and so that day come upon you unawares; for as a snare shall it come upon all them that dwell upon the face of the whole earth." Luke 21:34,35. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safty, then shall sudden destruction come upon them... and they shall not escape." I Thess. 5:2,3.

It is not my opinion that the Lord will be revealed in the skies to us, when these passages go into effect. We can neither learn the same from these passages, nor can it be so plainly understood from what stands in connection with it. But it is my opinion that some great differences, that are now at work in the hearts of men will be made manifest: but it may not be in the church next time, but with worldly people, in questions that will engender spiritual conflicts.- Warrensburg, Mo.



## THE MEANING OF THE PRAYER VEILING

To understand the meanings of the prayer veiling we need to understand first of all a principle which is given in both the Old and New Testaments. This is the principle of headship and authority.

In the beginning God created man first and in His own image and for His glory. ". . .he is the image and glory of God. . .For the man is not of the woman . . .Neither was the man created for the woman." (I Cor. 11:7-9) He gave man the place of authority above all the rest of the creation. Man had the responsibility of subduing the earth. (Gen 1:28) He was also given headship over the animals and he even chose their names. (Gen. 2:19)

Then because it was not good for man to be alone, God made woman for him. "The woman is the glory of the man. . .the woman of the man. . .the woman for the man." (I Cor. 11:7-9) She was not given the place of headship over man or even headship with man. Her place is in subjection to man.

This does not mean that woman is in any way inferior to man- not physically, intellectually, or spiritually. But man still is the head. To help us understand this Paul says, "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." In mathematics we sometimes express relationships as ratios. When two ratios are equal they may be written as a proportion. Here we have two such equal relationships- as God is Christ's head so man is woman's head-  $\text{God/Christ} = \text{man/woman}$  or God is to Christ as man is to woman. We would not say that Christ is in any way inferior to God. We know he worked with God in the creation of the world and in the acts pertaining to it ever since. Yet we do know that God is Christ's head. In the same way man is woman's head. Just as we would not expect God in any way to impose anything unjust on Christ from His vantage point of authority, we would not expect man to take advantage of woman. Just as we always know Jesus to be completely submitted to the will of God, we would expect woman



to be submitted to man. As God is to Christ so man is to woman.

This is a God ordained principle. But the world does not accept it. Women want to be equal with men. They wear their hair like men, they dress like men, and they take men's jobs. And men seem willing to concede their position to women. They have some hair styles similar to women's, they wear effeminate colored clothing, and they accept women's jobs.

One of the meanings of the prayer veiling on the head of a Christian woman is to show that she understands and accepts this principle and her place in it. The unveiled head of a man shows that he also understands and accepts it.

The veiling is not only an outward sign of Woman's acceptance of the headship of man but also of her submission to Christ. It shows that she is obedient to His will and yielded to His sovereign power in her life. In this position she shares the plan of salvation on equality with man. "There is neither male nor female: for ye are all one in Christ." (Gal. 3:28) It is only in this sense that a veiling signifies that a woman is a Christian. She thus has access to God through prayer and fellowship with Him. The Holy Spirit lives within her and directs her life. He speaks through her yielded will and body to others and uses that testimony to work in the hearts of non-Christians.

The prayer veiling also seems to carry some symbolism of purity. I Cor. 11 teaches that as it is a shame for a woman to be shorn, so it is a shame for her to be unveiled. To avoid this shame then, a Christian woman wears a covering.

As the Christian woman wears her covering she is testifying of all these things to God, Christ, the angels, Christian men, and the world. To be fully effective this symbol testimony must be backed by a consistent life.- Selected from Sword and Trumpet.

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#### COMMUNION NOTICE.

At Salida, Calif., Nov. 3. Public service begins at 10 A.M. All the members and friends are invited.



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NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST  
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

Christ was their surety, and they knew he would pay the debt, and God knew that his justice would be satisfied; but they were not released until after the debt WAS paid. Herein lies the difference between Old and New Testament believers; or believers before and after Christ's suffering. Christ gave John the Baptist the testimony that he is MORE than a prophet, and that all that have been born of women, there hath not risen a greater than he; notwithstanding, he that is LEAST in the kingdom of Heaven is greater than he.

It is argued that David, and other Old Testament believers, stood in the same relation to God as the New Testament saints did. But this cannot be done, without doing violence to God's attribute of justice, and rejecting the teaching of the Apostle Paul. A man who is imprisoned for debt, and knows that his creditor will hold him bound till the debt is paid, and knows, also, that he can never acquire means to pay it, may feel a degree of comfort and consolation under a promise that his debt will be paid, and he released. If he feels a full assurance, and no doubt that it will be done, he may feel joyous in hope, but he must still feel a higher degree of bliss when it is paid, and he is led out of prison, and can enjoy the pleasures of liberty. God's justice must be satisfied, and this is not done until payment is made.

The Lord foretold by the prophet Isaiah that he would send Christ, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Now, who were those that were captive and bound in prison? Was not the whole human family thus bound? And was there ever a deliverance or opening of the prison till Christ came? Christ says, THIS DAY is this Scripture fulfilled in your ears. David, therefore, and all Old Testament believers, were still captives, and this is what made them desire to see the days of Christ; because they



knew they would be released. Sin gave Satan power to hold them bound till Christ took away their sin and overcame him that had the power of death.

There are many expressions in the Old Testament in relation to the forgiveness of sins, and promises that sins shall be foregiven, and are foregiven; but we cannot understand this as changing their relation to God, or relieving their souls from the guilt of sin before God. Nothing could take away sin but the blood of Christ, and this was not yet shed; consequently, it could not have taken it away. If it had been possible that the devil could have brought Jesus Christ to sin, and fall under the curse of the law, where would David and the patriarchs have been? Certainly death would have held Christ, and, with him, all those who had died in hope and faith in him. Paul says, if Christ is not risen your faith is vain, and ye are yet in your sins, and they that have fallen asleep in Christ are perished.

David in his 51st Psalm expresses his penitence for sin, and prays the Lord to have mercy on him, according to his loving kindness, and according to the multitude of his tender mercies, to blot out his transgressions. To wash him thoroughly from his iniquities, and cleanse him from his sin. "Purge me with hissope, and I shall be clean; wash me, and I shall be whiter than snow; create in me a clean heart, O God, and renew a right spirit within me; cast me not away from thy presence, and take not thy holy spirit from me."

In this prayer, no doubt David looked unto Christ, and the offering which he knew would be made for his sin, and desired the interest in the blood and merits of Christ, which would make his soul whiter than snow. But it must be evident that the blood of Christ could only do this when it was once shed; for without the shedding of blood there is no remission of sin.

Paul in speaking of Noah, Abraham, David and others, in Hebrews 11th, says, "they obtained a good report through faith, and all died in faith; but they did NOT receive the promise." If David had his sins forgiven in the sense which the New Testament saints have, and and received the holy spirit (as is contended he did



from his expression in this Psalm) which the disciples of Jesus did, what was the promise that he did not receive? And what were those better things, which Paul says in this same chapter, were prepared for them? Paul says, "God having provide some better thing for us." Christ says, Abraham saw his day and was glad; and David says his heart was glad, and his flesh would rest in hope, because the Holy One should not see corruption, nor his soul be left in hell. David also says, and Paul quotes and verifies it in Romans, that God looked down from heaven, to see if there was any that did good, but the answer was, they are all together become filthy, there is none that doeth good, no not ONE. Paul arguing this same point with those who thought they were clean from sin, because of their obedience to, or the righteousness of the law, says: "Are we (the Jews) better than they? (the Gentiles.) No. in no wise, for we have before proved both Jews and Gentiles, that they are all under sin." And again, God has included all in unbelief that he might have mercy upon all."

I observed that the expression of David in the 51st Psalm, that God should not take his Holy Spirit from him, does not imply that David was in possession of, or under the influence of the Holy Spirit, in the sense in which the New Testament saints enjoyed it. We find the word Holy applied to many Divine operations, or things connected with Divine worship. And it may be said, that any thing and every thing which is of God is Holy. God is a spirit, and all his influence must be spiritual, and is holy; but it is not the same holy influence which Christ promised to his disciples, and he said they could not receive without he would go to the Father. The law which God had written in the heart of man, was an operation of his spirit, and was holy. This law David had violated, and he felt that God might justly deal with him, as Paul says he did with the Gentiles; who, when they knew God, did not honor him as God. He gave them over to hardness of heart, his spirit ceased to strive with them. This spirit now looked most holy to David, in view of his own unholy



act; and he saw that if this spirit was taken from him, he would be in a most deplorable situation. Therefore he prayed the Lord, not to take that Holy Spirit from him, which would cause his conscience to accuse him, when he violated its precepts.

God said by the prophet Jeremiah, 31st chapter, that the days would come that he would make a new covenant with the house of Israel and Judah; not according to the one he made with them when he took them by the hand and led them out of Egypt. But he would "forgive their iniquity, and remember their sins no more." Now, God here expressly says, that the new shall not be like the old covenant in this thing; that he will in it, or under it, FORGIVE SIN. This shows plainly that under the old covenant, sin was not forgiven.

Those who under the old covenant had obtained a good report, were under the law. They had transgressed it, and it declared the curse and sentence of death against them. Jesus Christ became their surety. In the fullness of time he would shed his blood, and lay down his life for them. This, though it did not take sin away, gave the confidence that it would do so in time; and made the possessor of the faith comfortable and happy. God also could, through the mediator, look upon those who believe in Him with joy and delight. These died in faith, but did not see their hope realized in their lifetime. Therefore the relation of these men to God was not changed by the law, commandments, and promises of Israel. To Adam it was said, the woman's seed should bruise the serpent's head. To Abraham, Isaac, and Jacob, the promise was renewed, and said, "ALL THE FAMILIES OF THE EARTH shall be blessed by him."

The law, ordinances, and ceremonies of Israel therefore, made no change in man's relation to God; it could not take away sin, neither did it destroy self-love in the heart, or restore the lost image of Divine love. It gave them a better knowledge of sin, and a clearer revelation of God's design in sending the woman's seed, and assurance that he should come of the



seed of Abraham, from the loins of David. But still Israel was not changed, only in so far as they would let themselves be instructed through those revelations, they would be more just and faithful in their relations to their fellow-man, and act their faith more firmly on the promises of the seed which was to come. The great majority however did not regard these advantages, and suffered the flesh with its lusts and desires to rule them, and had to be kept in subjection by the means which God had appointed for this purpose from the beginning.

The chief part of the history as well as the commands and promises contained in the Old Testament, is in relation to Israel, and mainly relates to their external state. The chief events of this history, are instructive to the Christian as being literal figures and types of spiritual operations which must transpire within us. Paul says of them, they happened as examples to us, and were written for our instruction.

The first ordinances commanded in the Scripture which have relation to Divine worship, are in connection with this people. They are called by Paul "carnal ordinances." But they are especially typical of the true spiritual service which every true believer must render. The promises under these commands, were chiefly of a temporal character. It is worthy of especial observation that under the old covenant, God gave great promises of earthly blessings; whilst in the Gospel, it is quite the contrary. The reason is obvious: Israel was carnal; they could not comprehend spiritual things and their kingdom was an earthly one, whilst that of Christ is a spiritual kingdom, as his subjects are spiritual and spiritually minded. As the kingdom of Israel was a natural earthly kingdom, and their blessings natural earthly blessings, they could not be established or maintained by any other than natural means, which is the sword. The kingdom of Israel was established on the same grounds and principles as all other governments were, and differed from them only in God having given them a clearer knowledge of those principles.-- (to be continued)



## Historical

### ORIGIN OF COUNCILS, AND RISE OF THE HIERARCHY IN THE SECOND CENTURY.

During a great part of this century, (2nd century) the christian churches were independent on each other; nor were they joined together by association, confederacy, or any other bonds but those of charity. Each christian assembly was a little state, governed by its own laws, which were either enacted, or at least approved by the society. But, in process of time, all the christian churches of a province were formed into one large ecclesiastical body, which, like confederate states, assembled at certain times, in order to deliberate about common interests of the whole. This institution had its origin among the greeks, with whom nothing was more common than this confederacy of independent states, and the regular assemblies which met, in consequence thereof, at fixed times, and were composed of the deputies of each respective state. But these ecclesiastical associations were not long confined to the Greeks; their great utility was no sooner perceived, than they became universal, and were formed in all places where the gospel had been planted. To these assemblies, in which the deputies or commissioners of several churches consulted together, the name of **SYNODS** was appropriated by the Greeks, and that of **COUNCILS** by the Latins; and the laws that were enacted, in these general meetings, were called **CANONS**, i.e. **RULES**.

These **COUNCILS**, of which we find not the smallest trace before the middle of this century, (2nd century) changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates prevented their assuming all at once the power with which they were afterward invested. At their first



appearance in these general councils, they acknowledged that they were no more than the delegates of their respective churches, and that they acted in the name, and by the appointment of their people. But they soon changed their humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion, and their counsels into laws; and openly asserted, at length, that Christ had empowered them to prescribe to his people AUTHORITATIVE RULES of FAITH and MANNERS. Another effect of these councils was, the gradual abolition of that perfect equality, which reigned among all bishops in the primitive times. For the order and decency of these assemblies required, that some one of the provincial bishops met in council, should be invested with a superior degree of power and authority; and hence the rights of metropolitans derive their origin. In the meantime, the bounds of the church were enlarged; the custom of holding councils was followed wherever the sound of the gospel had reached; and the universal church had now the appearance of one vast republic, formed by a combination of a great number of little states. This occasioned the creation of a new order of ecclesiastics, who were appointed, in different parts of the world, as heads of the church, and whose office it was to preserve the consistence and union of the immense body, whose members were so widely dispersed throughout the nations.

Such was the nature and office of the PATRIARCHS, among whom, at length, ambition being arrived at its most insolent period, formed a new dignity, investing the bishop of Rome, and his successors, with the title and authority of prince of the patriarchs.

-Mosheim's Eccl. History, Vol. 1, pages 174-6.

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#### THE FALL OF JERUSALEM, 70, A.D.

"During the continuance of this war, as well as through the event which concluded it, the Holy Land was subjected to a variety and intensity of suffering, to which no parallell can be found in the records of any people." -Waddington's Church History.

(Compare Matt. 24:21; Luke 21:24. -Ed.)



## SWEET RIVERS

Sweet rivers of redeeming love  
Lie just before mine eyes;  
Had I the pinions of a dove,  
I'd to those rivers rise;  
I'd rise superior to my pain,  
With joy out-strip the wind,  
And cross bold Jordon's stormy main,  
And leave this world behind.

While I'm imprisoned here below  
In anguish, pain and smart,  
Oft-times my troubles I for-go,  
While love surrounds my heart;  
In darkest shadows of the night,  
Faith mounts the upper shy;  
I then behold my heart's delight,  
And could rejoice to die!

I view the monster Death, and smile,  
For he has lost his sting;  
And Satan trembles all the while,  
Triumphant I can sing;  
I hold my Saviour in my arms,  
And will not let him go;  
I'm so delighted with his charms,  
No other good I know.

A few more days or years at most,  
My troubles will be o'er,  
And I shall join the heavenly host  
On Canaan's peaceful shore.  
My happy soul will drink and feast  
On love's unbounded sea;  
The glorious hope of endless rest  
Is pleasing news to me.

-Selected.



BIBLE STUDY:  
II CHRONICLES

The word chronicle means an account told in order in which things happen. First and Second Chronicles cover practically the same history as First and Second Kings. Second Chronicles covers the history of the kingdom of Judah, from Solomon's reign to their captivity.

When Solomon died his son Rehoboam reigned in his stead. When the people of Israel came to make him king, they asked that the greivous yoke which Solomon had put on them be eased; and they would serve him. He took counsel of the "old men" about this matter, but rejected their counsel, and took the counsel of the "young men," instead, and answered the people saying, My little finger shall be thicker than my father's loins. This was the cause for the ten tribes, led by Jeroboam, to rebel; only Judah and Benjamin stayed with Rehoboam. From this time, on, this book records the history of Judah and Benjamin; in prosperity, and adversity.

It tells of Queen Athaliah's attempt to destroy all of the Royal seed, and how Joash was hid away in the Lord's house till he was made king.

In their battles it was demonstrated if they would humble themselves and have faith in God, he would deliver them, even if they were out-numbered. But when they soon forgot and depended on their own strength, then evil befell them again. This happened repeatedly, until God declared there was no remedy, and soon afterward they were taken in captivity for seventy years into Babylon.

The book ends with Cyrus King of Persia proclaiming that they should return to Jerusalem.

1. How long was Joash hid in the Lord's house?
2. By what miracle was Judah delivered from Assyria in Hezekiah's reign?
3. What woman prophesied the destruction of Jerusalem?

—Kenneth Martin, Nappanee, Ind.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

How beauteous are their feet  
Who stand on Zion's hill!  
Who bring salvation on their tongues,  
And words of peace reveal.

How charming is their voice!  
How sweet the tidings are!  
"Zion, behold thy Savior, King;  
He reigns and triumphs here."

How happy are our ears  
That hear this joyful sound,  
Which kings and prophets waited for,  
And sought, but never found!

How blessed are our eyes  
That see this heavenly light!  
Prophets and kings desir'd it long,  
But died without the sight.

The watchmen join their voice,  
And tuneful notes employ;  
Jerusalem breaks forth in songs,  
And deserts learn the joy.

The Lord makes bare his arm  
Through all the earth abroad:  
Let all the nations now behold  
Their Savior and their God.



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### "HEIRS OF THE PROMISE"-

#### THE TABERNACLE OF DAVID, AND GOD'S GREATER LOVE.

"After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Acts. 15:16,17.

This prophecy of Amos 9:11,12 was quoted by the Apostle James on the occasion of the Jerusalem council as authority for the decision, of the apostles and the Jerusalem Church, to receive into the Church the Gentiles which had been converted to the Christian faith by the apostles Paul and Barnabas, and others.

The manner in which this prophecy was invoked, and applied to the question at hand, shows that they understood the "Church" to be "The tabernacle of David," which at some time had fallen into ruins and was now being builded again, and that this prophecy was an authentic answer to their question because it plainly includes the Gentiles in this rebuilt "tabernacle."

The tabernacle of David (Amos 9:11,12) was undoubtedly the "house" and "kingdom" of David, of which we read in II Samuel 7:11-16, and can reasonably be assumed to mean both the dynasty and subjects of David's kingdom.

When David was established as king over all Israel, he then proposed to build an "house" for the Lord to dwell in. But the Lord sent the prophet Nathan to say to him: "Also the Lord telleth thee that he will make thee an house. . . I will set up thy seed after thee. . . He shall build an house for my name, and I will



stablish the throne of his kingdom forever. . . and thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

It is obvious that this prophecy, concerning the house of David, had a two-fold meaning. In its immediate and temporal meaning, it had reference to David's son Solomon and the temple which he built in Jerusalem after the death of King David. But v.14, "I will be his father, and he shall be my son," and v.16, "and thine house and thy kingdom shall be established forever," clearly refers to another son, which we know is Christ the Son of God, and his house or building not made of wood and stone; of which he says in Matt. 16: 18, "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." And as in Heb. 3:6, "But Christ as a son over his own house; whose house are we. . ."

This must certainly be the same building of which the Apostle Paul speaks in Eph. 2:19-22, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the HOUSEHOLD OF GOD; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all THE BUILDING fitly framed together groweth unto an HOLY TEMPLE in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."

The prophet Amos uttered this famous prediction of the rebuilding of the "tabernacle of David" 180 years before the dynasty of the carnal seed of David came to an end and lay in ruins. It had begun to crumble when the kingdom was divided in the time of Rehoboam, the son of Solomon, and was accomplished when the kingdom of Judah went into captivity; and Zedekiah, the last king of the carnal seed of David's family or "house", was dethroned and put to death. Of him the prophet Ezekiel, who was contemporary with that time, says in chapter 21:25-27, "And thou wicked profane prince of Israel whose day is come, when iniquity shall have an end. Thus saith the Lord; remove the diadem, and take



off the crown: . . . I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." Thus ceased the kings of Israel; and the dynasty and kingdom of David lay in ruins from that time until Christ was born (whose right it is) and BEGAN the rebuilding of the house or tabernacle of David; which includes both the dynasty and subjects of his kingdom. It is important to observe that it was BEGUN with the birth of Christ, but is still in the process of building, and will not be completed until Christ is "King over all the earth." "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel." Micah 5:2. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder. . . of the INCREASE of his government and peace THERE SHALL BE NO END to order it and establish it with judgment and with justice from HENCEFORTH even forever." Isa. 9:6,7.

These Scriptures plainly show that Christ is the "son" and heir of David's throne; and the everlasting kingdom which God promised to him.

#### GOD'S GREATER LOVE.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Psm. 87:2,3.

"Zion" and "the tabernacle of David" seem to be different names for the same household of David. What is said of one may be said of the other. It is possible that "Zion" may refer more to the subjects of David's kingdom; and the "tabernacle of David" more to his dynasty. Zion means "city of David (I Chron. 11:5), and "City of God" (Psm. 87:3). And in the New Testament these words seem to be synonymous with many other terms which are used to describe and name the "Church" of Jesus Christ, as: "Mount Sion... .city of the living God. . .heavenly Jerusalem. . .general assembly and church of the firstborn, which are written in heaven" (Heb. 12:22,23); house of Christ (Heb. 3:6);



"household of God. . . holy temple in the Lord" (Eph. 2: 19, 21); "temple of the living God (II Cor. 6:16); and "Spiritual house" (I Peter 2:5).

This is not LESS LOVE for the dwellings or families of Jacob, but is an EXTENDED LOVE to all the families of the earth. Parents will love their firstborn with all the love they have, but when other children are born into the family, that same love is extended to all alike and is therefore a greater love. This seems to be the meaning of God's greater love for Zion which is a far greater family and habitation than that of the national seed of Jacob. They are the "many more children" of the free woman (Jerusalem which is from above) "than of she which hath an husband" (Gal. 4:26, 27; Isa. 54:1-3).

That this love could be extended to include redeemed children of all nations of the earth into the family of God, was the "mystery" which the apostle Paul says, (Eph. 3:3-6), "In other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; THAT THE GENTILES SHOULD BE FELLOWHEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL."

Thus "Zion," the object of God's greater love, seems to be synonymous with the New Testament "Church;" and may be defined as comprehending all the Spirit-born children of God in Christ, under the New Covenant; composed, first, of the born again Israel of the Old Covenant, and then of all nations. Eph. chapters 1, 2, and 3. And its idea originated with God in Christ Jesus, before the world began, in union with the promise of eternal life and the kingdom.

In concluding "HEIRS OF THE PROMISE" several questions present themselves, the answers to which should be helpful to a better understanding of this subject, Which are: What was the original intent and purpose of God in the creation of the world and mankind? was it national Israel and the Canaan land? or was it the Church and the kingdom of heaven? Did God determine eternally, and predestinate, that only one tribe of the families of the earth should be his children; whose



heritage should be limited to that small portion of the earth, bounded by Syria and Egypt and the Euphrates river and the Mediterranean sea,? or did the "Eternal Purpose" comprehend that all the families of the earth should share in this relationship and not the Canaan land only, but the whole earth should be their possession. The answers to these questions are of great importance; because it is evident that whatever was intended in the "Eternal purpose which was purposed in Christ Jesus our Lord" (Eph. 3:11), is what God promised to, and through, the seed of Abraham; and the "seed" was a major part of the promise.

The promise comprehended both a carnal and a Spiritual "seed", of which the Spiritual was the substance, and for which the carnal was a temporal, but necessary, preparation; "until the seed should come to whom the promise was made." Gal. 3:19. See also Gal. 4:4-7.

It will probably be expected, in the conclusion of this study, that something more should be said about the Jews returning to their homeland.

From the post-apostolic, to modern times, it has been a general belief in the church that the Jews would return to Palestine before the second coming of the Lord. In our own time this is no longer a prediction, but a reality. Many of them have already returned, and have an independent government under the ancient name of "Israel"; and are recognized by other world governments as one of the nations of the earth. This would seem to be a necessary requisite to the fulfillment of the events prophesied in chapter 14 of Zech. Rom. 11:25 clearly indicates that there will be a favorable disposition of the grace of God to the blinded and broken off part of Israel, AFTER the "fulness of the Gentiles be come in," which probably is the time when the prophecy of Zechariah 14 will come into fulfillment. See also Luke 21:24.

God's unchangeable love for the children of Jacob is told in Rom. 11:26-29, where it is said, "As touching the election, they are beloved for the father's sakes. For the gifts and calling of God are without repentance." And, "So all Israel shall be saved: as



it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." The reasonable understanding of this statement is: that this blinded and broken off part of Israel will also be included in the salvation of the other parts of Israel which are under consideration in the context of the chapter, viz., the faithful elect which were never broken off, and the unnatural branches which were grafted into the living tree.

This is made possible by the "Deliverer out of Zion" (Christ, of the house of David), turning away ungodliness (unbelief) from Jacob; as v.23, "if they abide not still in unbelief, shall be grafted in again."

This redemption and the forgiveness of their sins, then, comes through the Covenant of the blood of Christ; and results in the same relationship to God through Christ as their first faithful brethren or elect who were never cast off; as shown in the symbol of the olive tree.

But inasmuch as the gifts and calling of God are without repentance, this unchangable redeeming love must, of necessity, include all the subjects of his promise in Christ from the foundation of the world.

This is accomplished through the unsearchable wisdom and knowledge of God as told in Rom. 11: 30-32, "For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their (Jews) unbelief: Even so have these (Jews) also now not believed, that through your (Gentiles) mercy they (Jews) also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."

This is the gospel that was preached to Abraham, saying, "In thee shall all nations be blessed." It is The New Testament interpretation of the promise to Abraham, and the burden and message of this study. What has been written is but an outline of this great doctrine of the apostle Paul of justification by faith, and the universal sainthood of the "Church" of Jesus Christ. "And if ye be Christ's then are ye Abraham's seed, and HEIRS ACCORDING TO THE PROMISE." -D.F.W.



## THE HOLY SPIRIT - THE MOVING POWER.

By J.I. Cover.

In the first of these series of writing we considered the work of the Holy Spirit in creation, that "the Spirit of God moved upon the face of the waters;" bringing order and form to this earth and its inhabitants. We now consider another manifestation of the Holy Spirit's moving power upon the hearts of the ancient faithful and holy men. We read, "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." We see here first, these holy men of God consecrated their lives to God; then like Moses they were selected by God to do a special work. Their desire was for a closer walk with God; then by his call or by visions came the revelations of his will, and word to the people.

Then the Holy Spirit entered these holy men; and like Isaiah receiving a coal from the alter say "Here am I; send me." Changing and charging these holy men, the Spirit of God moved them to speak the wonderful words of revelation, reproof, warning, and promise. No more of themselves, but completely under the spell of the Spirit's power, their faces became like flint; their tongues and speech made elequent by the Spirit's fire from God; fearless in upholding the truth, came the message to the children of Israel of their sin and idolatry, and revealing the fate of the depraved nations of their day. Also, lifting the dark curtain, allowing some of heaven's light and glory to come down to earth in promise of a Redeemer and Saviour through faith in Jesus Christ our Lord: the gospel of our salvation began to be preached even unto Abraham continuing by word and revelation the clearer understanding of God's will and work: giving hope and courage to the ancient peoples who hoped and longed for a better day.

Also the moving power of the Holy Spirit was manifest as in the person of Samson, at the time of Israel's trouble and servitude. Three times we read, "The Spirit of the Lord came upon him" to feats of great



strength unto the great manifestation of the Spirits moving power in breaking the heavy, strong pillars of the idolators temple to the death of thousands of the Philistines. David said "For by thee I have run through a troop: by my God have I leaped over a wall." "God is my strength and power: he maketh my way perfect . . . a bow of steel is broken in my hands." In times of stress and need the Spirit of God has moved in man to work and witness powerfully for God. Then last but not least, this constant aid and moving power moves and draws man nearer to God by that walk and fellowship, kindling that desire to have fulfilled in the lives of God's faithful children to meet the God we love, to see him face to face, and to behold his glory forevermore.

Thou moving power of truth and right,  
When first I met thee gladly;  
Companion true and guide to light,  
I view the parting sadly.

Who long ago to men of old,  
Well helped them to deliver,  
The words of truth to all were told,  
That pleased the Lord, the giver.

Who moves my heart to prompt to tell,  
The message God has given;  
Though but a servant with me dwell,  
And help me speak of heaven.

My constant help in every hour,  
My life may soon be over;  
I thank thee for the moving power,  
That draws me to my lover.

Jesus I love who died for me,  
And rose for my salvation;  
I hope to soon his glory see,  
With those of every nation.



And when I leave this life, adieu!  
Thou who unseen I cherish;  
So loving, powerful, kind, and true;  
Without thee I would perish.

Upon the way as earth I leave;  
Oh may some angels winging,  
Bear me safe home no more to grieve,  
And see thee midst the singing.

Next: PREPARING THE WAY.

Correction: In the last article "The Stay of Life" the last word of the first verse of the poem should read release instead of relief.

-1160 Star Route  
Sonora, Calif.

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#### WHAT IS WORSHIP?

Not long ago I was a guest at a very interesting lecture. The speaker was delivering the lesson on a family altar in the home. In the course of the discussion it was stated, "Of course while worshiping one really ought to be sincere."

The thought astounded me! Can one really worship and not be sincere? Just what is worship, anyway? There is a supreme authority and Christians acknowledge it to be the Bible. Therefore I went to it to study.

I found that outwardly honoring, or what we might call physical worship, isn't enough. We read in Matt. 15:8, 9, "This people . . . honoreth me with their lips; but their heart is far from me. But in vain they do worship me teaching for doctrine the commandments of men." These people that He refers to, we find, are the scribes and Pharisees who were trying Jesus. They had come to Him and criticized His disciples for not washing their hands before they ate. He in answer to their query pointed out that they ignored the commandment of honoring the parents. Because of their lust for this world's goods they had sinned.



To be relieved of the obligation of caring for their parents they said they gave their possessions to God. They kept the possessions instead, and became hypocrites, honoring Gods with their lips only. True worship is honoring God sincerely. But is that all?

In John 4:23, ASV, we read, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth." Here we find Jesus talking to the Samaritan woman. He asked her to give Him a drink from the well, and because of His dress and appearance, she knew He was a Jew. She was astonished that He would even ask of her a favor. He tells her of the water He freely gives and recalls to her, her wicked past. Because of His knowledge of her sins she quickly realizes He is a prophet of God. Partly to divert His attention away from her, she presents a controversy of their day to Him. That was, where were they to worship? Here Christ tells her the essential thing of worship is to worship in spirit and in truth. God seeks worshippers who worship in truth sincerely.

There shall be some in the last day that have not worshipped properly. We read in Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." To prophesy is not enough. Our mighty works shall be ignored if we do not our Father's will.

We must truly understand what we do, for in I Cor. 14:14 we find, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also."

How can we fall then? Rom. 1:25, ASV, "For they exchanged the truth of God for a lie and worshipped



and served the creature rather than the Creator, who is blessed forever. Amen." -Gospel Herald.

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### "NOT OF WORKS"

With the various beliefs among Christian professors in the world today, we have reason for much concern. Eph. 2:9, "Not of works, lest any man should boast," and similar Scriptures are being held to the front to a biased point of moving neither hand nor foot to obtain this free salvation. In planning, accomplishing, and placing salvation before us, God did through Jesus what we were not able to do, nor had we any choice in that part of the plan. But to obtain this salvation, it becomes purely a matter of choice, along with God's drawing power, linked with faith and works on man's part.

We can never earn salvation by good works, yet we never get it without doing something about it. We must meet the conditions, which are similar to partaking of a free meal with a friend. The friend would furnish and prepare the meal, but we would do the eating. God rained free manna on Israel in the wilderness, but they gathered and prepared it daily, except on the sixth day they gathered a double portion to provide for their sabbath, to avoid sabbath work. They met conditions or suffered the consequences. the account is given in Ex. 16:22-30. Obedience was involved here. This is always linked with getting and keeping salvation.

Bro. Geo. R. Brunk, Sr. used to put it like this: "Salvation is free, and yet it's the most costly thing on earth." The rich young ruler recorded in Luke 18: 18-23 is an example. As he approached Jesus on what to do to inherit eternal life, Jesus answered him in the affirmative, enumerating some commandments to keep. The ruler answered, "All these have I kept from my youth up." Jesus then said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." One can here trace



certain conditions for salvation and discipleship.

When Paul, smitten down on the Damascus road, was asked, "Why persecutest thou me?" and he with astonishment asked, "Who art thou Lord?" and "What wilt thou do?" God did not say there is nothing you can do. On the Day of Pentecost when the people cried out in contrition, "Men and brethren, what shall we do?" did the apostles say, "Jesus did it all; you are free"? And the Philippian jailer, Cornelius, his house and those assembled with them, and many like instances, why was it there was always something individually to do. In simple words, God only does for us what we cannot do for ourselves.

Faith, believing, repenting of our sins, accepting Christ as our Saviour cannot be shunned in obtaining salvation, while obedience, cross bearing, keeping the ordinances, baptism, holy and righteous living are essential in maintaining salvation. "Not of works," yet according to Luke 14:33 he "that forsaketh not all that he hath . . . cannot be my disciple." Again Acts 26:20 says, "that they should repent and turn to God, and do works meet for repentance." Evidences of renouncing sin, the world, the flesh, and the devil are required.

"Not of works" in Eph. 2:9 does not in the least nullify obedience, nor the keeping of the New Testament teaching. Obedience is essential to salvation. Why are we so inclined to want to get through with a half-mile service for our Lord when He bids us go even the second mile for our enemies? May the Lord help us check both our living and our teaching, lest we fail in meeting the conditions to obtain and maintain this great, free salvation. -Gospel Herald, 1954.

#### REFLECTION.

Who can be unconcerned in view of the wonderful things that are to happen to our world? How alarming to the wicked will those awful sights, sounds, and sighs be! the world burning, the elements melting, accompanied by sounds more terrible than those of



thunder! No place of safty— none of concealment. Destruction meets them wherever they go, or turn. How unwise are we to give all our time and attention to the accumulation of worldly riches, and worldly property and worldly talk when all shall be destroyed! How forlorn will be the condition of those who shall have loved the world, when they must witness the destruction of the object of their affection and delight.

But the prospect is as cheering to the Christian as it is gloomy to the sinners. The prospect of having a new and purified earth to dwell in, where the reign of righteousness will exclude sin and all its train of bitter consequences, is one that gladdens the heart of the believer. In order that we may enjoy the new earth and the new heavens, let our conversation be holy, and our lives according to the principles of godliness. And let us all be diligent, and work while it is called today, that we may be found by the Lord when he comes in peace.

And as the day of the Lord will come as a thief in the night, how necessary it is that we always should be ready. - Gospel Visitor, 1865.

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#### COMMUNION NOTICE.

At Salida, California, Nov. 3. Public service begins at 10 A.M. Also preaching in the afternoon on Saturday. All the members and friends are invited.

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#### GROWING IN GRACE.

"Man does not live by bread alone, but by every word of God."

The Bible was completed long ago; but the Spirit serves it to us as we are able to receive and use it— just like our daily food. One might calculate, and store enough food to last from infancy to maturity; but it could only be used little by little as we are able to assimilate it and grow thereby.



NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST  
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

God called the people of Israel his people, a peculiar people, &c., but their peculiarity consisted only in an outward observance of the law he gave them. So long as the rulers were faithful and obedient, and kept the nation in subjection, they continued under all the blessings God had promised them. If they committed some trespass they had to bring their trespass offering, and their sin was forgiven. But this related only to the outward natural consequences, curse, disadvantage, or disability, it would entail upon them. The sin before God it would not take away; for in offerings and burnt offerings, and sacrifices for sin, God had no pleasure; nor was it possible for blood of bulls and goats to take away sin.

These offerings were types of the offering of Christ's body for sin, but yet they served for the personal purification of those who brought them. That is, their person was absolved from the disabilities which would attach to their transgression. This was the case, whether those who offered them had knowledge of the spiritual signification, or not; or whether they believed in Christ, or not; their outward obedience entitled them to the benefit of outward absolution. The revelation which God made to Israel, was only preparatory to the perfect will which he would reveal in the gospel.

The state of mind man was in under the law and Jewish dispensation, and the impossibility of his comprehending spiritual things may be very clearly perceived by the feeling which the apostles evinced during the public ministry of the Saviour. They went in and out with him continually from his baptism till the time of his departure from them, when he ascended into Heaven. They heard and saw all that he said and did, and he spoke as never man spake; and still they could not comprehend his teaching. Any natural thing he would



direct, they could understand and do; but the nature of his kingdom they could not comprehend. Their minds were carnal, and could not comprehend spiritual things till they received the Holy Spirit. It is fair to presume that the Apostles were at least as far (if not further) enlightened as any of those who Paul mentions as having obtained a good report. Christ spoke to them of the nature of his kingdom, of its joys, of Heaven, and eternal life; but still all their hopes and aspirations were for a natural kingdom, and enjoying distinction in it. And when he would speak to them of spiritual things, they would put carnal constructions upon them; and so soon as Christ was crucified, they were filled with sorrow, and their hopes ended.

Is it not very plain that man's state under the law was very different from that under the gospel? And that this is the reason why God gave different commands under the one, from what he did under the other? The law could not give the spirit which would change and renew the heart. John says when speaking of this spirit, "For the Holy Spirit was not yet given, because that Jesus was not yet glorified." And Jesus himself says, that if he did not go to the Father, the Holy Spirit would not come to them: and he says, he has many things to say to his disciples, but they cannot bear them now; howbeit, when the spirit of truth is come, he will guide them into all truth. Why could they not bear them? Because they were yet carnal! Man could not overcome the flesh or deeds of the body, without the spirit of God; and therefore God did not require it of him, till he would endow him with the power to accomplish the work.

God's purpose was to prepare man for the reception of Christ, and the benefits of his mission; and so he established an earthly kingdom with such laws and statutes, as would tend to impress the mind with a just sense of what is right and good; which, in itself, should be instructive in the kingdom of Christ, which he designed to establish afterwards and of which the first was a type or figure.



In this figurative kingdom it was said, that if they would "hearken diligently to the voice of the Lord their God, and observe and do all the commandments which the Lord commanded them," that he would "set them on high above all the nations of the earth. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: They shall come out against thee one way, and shall flee before thee seven ways. The Lord shall command the blessings upon thee in thy storehouses, and in all that thou settest thy hand unto; and he shall bless thee in the land which the Lord thy God giveth thee." The opposite of all these blessings was threatened as a curse for disobedience of God's laws and commandments.

Because this kingdom was earthly and natural, and the promises to Israel for obedience, were earthly and natural, the means by which it was established and maintained or upheld, must of necessity be of the same nature. Their dealings with each other as well as their neighbors and surrounding nations, were to be characterized by justice and righteousness. They were promised to have the victory over their enemies. Under the law which God gave them they could do no injustice to individuals, or nations; consequently their enemies were such without cause; and when they would come out against Israel, they must act unjustly and God's blessing would be with Israel, so that they would scatter them seven ways. If they did any injustice to a neighboring nation they had no such promise, but the contrary. Consequently the Jews could have no unrighteous war with God's approval. Neither could an individual do any violence, but in a just cause. God commanded Israel to take the sword, and use it, but in no other case, except in defence of right and justice; and



whenever they unsheathed the sword in any other cause, God was not with them; and it being a violation of his command would bring them under his displeasure, and under the curse which he declared would follow disobedience. Therefore it would ever be impossible for true Israelites to fight against each other, or in an unjust cause with any one.

The purpose, therefore, for which God ordained government is very clear. God designed that order should be preserved in the world, and as man has fallen from the spirit under the flesh, and would not be controlled by the law which was written in his heart, God ordained government for the purpose, and gave to it the sword, as a means by which to keep the lawless and violent in subjection. And when it became necessary to this end, He commanded man to use the sword against offenders, whether they be individuals or nations.

Before the fall there was no such ordinance; and that God commanded it after the fall in man's altered relation, shows no change in God! Man had changed, but God was still the same. Under the Mosaic dispensation man's relation to God, or his fellow-man, was not changed from what it was before. The same cause existing, the same remedy had of necessity to be continued. But Moses by whom the law was given to Israel, spoke of another Prophet whom the Lord would raise up, and him they should hear "in all things whatsoever HE shall say unto you." Now, is this not as verily a disannulling of what has gone before, as the promise of a change in the priesthood.

Man's relation to God was changed by the coming of the Prophet spoken of by Moses, and it argues no change in God, to change his law under this altered relation, any more than it does, that he imposed new duties on him after he had fallen from the relation in which he created him. All the duties of the ceremonial law ended with the establishing of the Gospel, and it proves no more change in God, that He should absolve the New Testament believer from certain moral duties, which he was subject to under the law, than that he should be absolved from the ceremonial duties



he was under obligation to perform then.

What God says in the law and prophets, (or what he there commands), He says to man under the law, but therein speaks of another law, covenant or kingdom, which He will establish afterwards. Moses, in the law and the prophets, speaks of and refers to Christ, as higher authority than they. Moses spoke of the Prophet which God would raise, as already observed. And Peter says, that Prophet was Christ. "All the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days." Now in this Prophet, and in those days, there was made a change in the priesthood, and Paul says, "there must of necessity also be a change of the law." Evidently because the change of priesthood made a change of circumstances. Does this then argue that God is mutable? The Prophets in speaking of this new covenant and kingdom, these times and days, have spoken of them as being of grace and love, peace and unity.

Christ came to restore the lost image in man, and establish the kingdom of heaven within him, and bring him under the new covenant or relation, spoken of in the Old Testament. This change was effected by Christ coming into the world, and being put under the law, and fulfilling all its righteous requirements, taking the sins of the world upon himself, offered himself upon the cross to satisfy the justice of God, for the sins man had committed. The virtue and merit of Christ's life now became that of the believer, and justified him in the sight of God. Here was now a changed relation of man towards God. The virtue of Christ's death purified his soul from sin, and being clothed with his righteousness, he was pure, holy and acceptable in the beloved.

The Saviour made an especial promise of the Holy Spirit, to those who believed in him. But no one received this spirit till after Christ's death and resurrection. This Christ plainly told them. He must first be glorified, and if he did not go hence, the Comforter would not come. This promise was not made to Old Testament believers, nor to those who believed



whilst Christ was yet in the flesh on earth; for the reason that their souls were not yet purified from sin. The love of self, and the world, was yet in possession of the heart, and the spirit and love of God could not dwell with it till the heart or soul was purged by the blood of Christ.

The reception of this Spirit is what finished the work of conversion. By it the lost love and image of God was restored, and man received power to overcome the flesh, or carnal desires. Before this he was earthly minded, but now he became Heavenly minded. This is very plainly discerned in the conduct and conversation of the Apostles before and after they had received the Holy Spirit. They now stood in a new relation to God, and a new influence took possession of them and brought forth new fruits.-(to be continued)

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#### LIFE'S RED SEA

Sometimes in my life, it has seemed to me,  
I had reach the dark borders of life's Red Sea,  
Close following behind were disappointments and care,  
Before, the dark billows of doubt and despair.

I believe that each soul must sometime reach the  
place,  
Where there's no turning back, and a Red Sea to face;  
When our faith seems weak, and our progress slow  
Lest the enemy o'ertake, or deep waters o'erflow.

With no stalwart bridges, the deep waters to span,  
Tis then that we trust in one stronger than man;  
By the might of this power, though dangerous and wide,  
With a touch of his hand the deep waters divide.

He speaks but a word, the wild billows grow calm,  
He sees our distress, and a sweet healing balm  
He sends to relieve our disappointment and pain,  
And quickly our souls take fresh courage again.

-Selected.



## Historical

### THE PROGRESS OF CHRISTIANITY FROM THE YEAR 200 A.D. TILL THE ACCESSION OF CONSTANTINE, A.D. 313.

Reserving for subsequent consideration the persecutions and the heresies by which the early Church was disturbed, we shall now pursue its more peaceful annals as far as its establishment by the first Christian emperor. We have found it almost necessary to separate, and indeed widely to distinguish the events of the two first from those of the third century, for nearly at this point we are disposed to place the first crisis in the internal history of the Church. It is true that the first operations of corruption are slow, and generally imperceptible, so that it is not easy to ascertain the precise moment of its commencement. But a candid inquirer cannot avoid perceiving that, about the end of the second and the beginning of the third century, some changes had taken place in the ecclesiastical system which indicated a departure from its primitive purity. Indeed, such a state of society as that which we have already described can scarcely hope for permanent endurance, unless through a fundamental alteration in human nature and in the necessary course of human affairs. In addition to this, the very principles of Christianity prevent it from remaining stationary; the spirit of the faith is active, penetrating, and progressive; and thus as it expanded itself in numerical extent— as it rose in rank, in learning, in wealth— as it came in contact with the people of all nations, and with all classes of the people, a great variety of human passions and motives was comprehended by it, which had no place in its early existence. As it increased in the number of converts, the zeal of brotherly love and ardent charity became more contracted, since it could no longer be universally exerted. As it rose in rank, it lost that perfect equality among its members which formed the very essence of its original and best character— false learning corrupted its simplicity,



and wealth undermined it morality. If it gained in prosperity and worldly consideration, it resigned the native innocence and freshness of childhood.

We are far from intending to assert that any sudden demoralization or violent apostacy from its first principles took place in the Church during the third century— far from it— we feel even strongly assured that it still continued to embrace the great proportion of whatever was truly virtuous and excellent in the Roman empire. But, in closely attending to its history, we observe that it become thenceforward the history of men rather than of things; the body of the Church is not so much in view, but the acts of its ministers and teachers are continually before us. We read little of the clergy of the first two centuries; they appear to have discharged their pastoral duties with silent diligence and disinterested piety. We learn their character, for the most part, from the effects of their labors; and we find its ample and indisputable record in the progress of their religion, and in the virtue of their converts.

The progress of religion, indeed, continued, under easier circumstances, with equal rapidity; and we have reason to believe that, before the time of Constantine, it was deeply rooted in all the eastern provinces of the Roman, as well as in the Persian empire. Gibbon has candidly acknowledged his error in attributing the conversion of Armenia to the rieg[n] of that emperor; and, perhaps, a more impartial reflection on the mission of Pantaenus, which we have no reason to believe fruitless, would have led him to doubt his own accuracy when he makes a similar assertion respecting Æthiopia.

The light of Christianity had certainly penetrated, with varying splendor, among the Bactrians, the Parthians, the Scythians, Germans, Gauls (now France), and Britons. The Goths of Mysia and Thrace were converted by missionaries from Asia, and laid aside, on the reception of the faith, the primeval barbarity of their manners. -Waddington's History Of The Church.

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"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life."



## "A FOUNTAIN FOR SIN"

There flows a stream from Calvary's Cross;  
Dear Saviour, from thy bleeding side;  
The blood of life was thy dear loss;  
O precious Saviour, Sanctified.

Upon the cross I see thee now,  
O Saviour dear, by thy dear side  
Now let me stand and meekly bow;  
Thy Spirit Lord in me abide.

Thy loss my gain; my life I draw  
From thy dear wounded side,  
O deathless life, in thee I saw  
Salvation, free and wide.

Dearest Saviour! on that cross,  
Thy blood was spilled for worthless me;  
A priceless gift, of nameless cost,  
To bring thy loved again to thee.

My trembling spirit lifts her eyes  
To gaze in wonder at thy love;  
And while I muse in sad surprise,  
My latest doubts and fears remove.

Earth's trifling toys; its worthless din,  
I'd gladly quit and dwell with thee;  
Thy blood was spilled my love to win,  
And draw me sweetly Lord to thee.

O Cross of Christ! O fateful day!  
Where life and death met face to face;  
Where Jesus brought my sins away,  
And bathed my soul with guiltless grace.

Then let me rise and soar away,  
On wings of joy to my dear home;  
And range among the raptured throng,  
And sweetly know as we are known.

-D.F.W.



BIBLE STUDY:  
THE BOOK OF EZRA.

The time covered by the Book of Ezra extends over a period of about eighty years, from 537 B.C. to 458 B.C. It opens with the proclamation of Cyrus, 1st chapter 1-4, which was already mentioned in the last two verses of II Chronicles, permitting the return of the Jews to Jerusalem and the rebuilding of the temple. They did meet with considerable opposition from the people of Samaria, who wrote a letter to the king saying that if this city was rebuilt they (the Jews) would not pay toll and tribute, and therefore endamage the king's revenue. So the king commanded and the work ceased. However other men arose and did build the temple. When questioned, they replied, "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up." 5:11.

Ezra is first mentioned in the 7th chapter. He was born of the lineage of Aaron, the chief priest, and prepared his heart to seek the law of the Lord, and do it, and to teach in Israel statutes and judgments. Ezra was sent to carry all the silver and gold he could find back to Jerusalem. He says, "I was ashamed to require of the king . . . soldiers and horsemen, . . . because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him." So they fasted and prayed to God, and he protected them all the way. Then they offered burnt offerings, with all them that came out of captivity, for praise to God. God had commanded that they should not marry of the children of the land; however they did not hearken, and Ezra confessed and wept before God and all the congregation, because of this, and suggested that all who had married unlawfully, put their wives away, and, and offer a ram for their trespass; and they gave their hand that they would do this.

James Graybill, Goshen, Ind.



# THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## GRATITUDE

Lord, with glowing heart I'd praise thee,  
For the bliss thy love bestows;  
For the pard'ning grace that saves me,  
And the peace that from it flows;  
Help, O God, my weak endeavor,  
This dull soul to rapture raise;  
Thou must light the flame, or never  
Can my love be warmed to praise.

Praise my soul, the God that sought thee,  
Wretched wand'rer, far astray;  
Found the lost, and kindly brought thee  
From the paths of death away;  
Praise, with love's devoutest feeling,  
Him who saw thy guilt-born fear,  
And the light of hope revealing,  
Bade the Blood-stain'd cross appear.

Lord, this bosom's ardent feeling  
Vainly would my lips express;  
Low before thy footstool kneeling  
Deign thy suppliant's pray'r to bless,  
Let thy grace, my soul's chief treasure,  
Love's pure flame within me raise;  
And, since words can never measure,  
Let my life show forth thy praise.

-Selected.



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### THE ORIGIN AND MEANING OF THANKSGIVING.

Thanksgiving day, as we know it, is of American origin; but the service of thanksgiving to God is of Biblical origin. The giving of thanks is an expression of the lips, and a duty which we owe to God; but to be of any service to him, and acceptable, it must spring from a deep inner realization of having been blessed or favored above that which we deserve, and above that which our benefactor is obligated to give.

To be truly thankful, one must be humble; for, in rendering true heartfelt thanksgiving to God, we acknowledge our dependence upon him. It may be said, then, that thankfulness is an attitude, or feeling of gratefulness for benefits received, and thanksgiving is expressing that feeling in words.

How important it must be to feel truly thankful and then render true heartfelt thanksgiving to God for his goodness. Even Jesus often gave thanks to God the Father. It seems to be one of the highest orders of fellowship and intelligent acknowledging of God's supremacy in the order of the universe.

How rude and ungrateful it must be in the sight of God and Jesus Christ, and all holy beings, to see poor, dependent, fallen humanity so unmindful, and ungrateful, and unwilling to render to God his just due of thanksgiving and honor and praise for his gracious gifts of life and blessing to his creatures.

In the first chapter of Romans, the Apostle Paul, in describing the terrible depravity of the ungodly, lists unthankfulness as one of their besetting sins: He says, "When they knew God, they glorified him not as God, NEITHER WERE THANKFUL; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools,



and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things, etc." And again, in warning his spiritual son Timothy of the perils of the last days, in describing the attitude of the ungodly he says, "they shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, UNTHANKFUL, unholy, etc." In Col. 3: 15 he says, "And let the peace of God rule in your hearts; to the which also ye are called in one body, AND BE YE THANKFUL."

It seems stange that we should need to be told to be thankful; yet no more strange than that we should need to be commanded to love one another. Experience and observation, however, has proven that in these two greatest of human and divine relationships, mankind is woefully deficient, and selfish.

Man's ungratefulness to his fellow-man is pointedly illustrated in the following incident: "Years ago, when the steamer LADY ELGIN was sinking in Lake Michigan, a student in Evanston, Mr. Spencer, with great energy and exposure, saved seventeen lives. Broken in health from this effort, he was asked, when an old man, what returns of gratitude, if any, came. He answered, 'not one.' This same attitude is shown, even to God, in the case of the ten lepers whom Jesus healed; as recorded in Luke 17: 11-19 ". . . And one of them, when he saw that he was healed, turned back. and with a loud voice glorified God, and fell down on his face at his feet, GIVING HIM THANKS: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? THERE ARE NOT FOUND THAT RETURNED TO GIVE GLORY TO GOD, SAVE THIS STRANGER."

Even in heaven there is thanksgiving, as recorded in Rev. 4: 9, where the holy beings which are continually before God, "give glory and honour and THANKS to him that sat on the throne, who liveth forever and ever."

We conclude therefore with the words of Heb. 13:15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips GIVING THANKS TO HIS NAME."

-D.F.W.



Ye servants of God, your Master proclaim,  
And publish abroad his wonderful name;  
The name all-victorious of Jesus extol;  
His kingdom is glorious, and rules over all.

God ruleth on high, almighty to save;  
And still he is nigh; his presence we have:  
The great congregation his triumph shall sing,  
Ascribing salvation to Jesus, our King.

"Salvation to God, who sits on the throne,"  
Let all cry aloud, and honor the Son:  
The praises of Jesus the angels proclaim,  
Fall down on their faces, and worship the Lamb.

Then let us adore, and give him his right,  
All glory and power, all wisdom and might,  
All honor and blessing, with angels above,  
And thanks never ceasing for infinite love.

—Charles Wesley.

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#### THE HOLY SPIRIT - PREPARING THE WAY.

By J.I. Cover.

Wonderful and effective was the work of the Holy Spirit in the moving power upon the Prophets and holy men of old; leaving us a permanent record, part of the Holy Bible. This line and witness of the Prophets came to a close as the kingdoms of Israel and Judah were broken up; the temple destroyed, and the daily sacrifice taken away for a time; the people carried away captive among the nations, where the last of the Prophets gave their message of warnings, chastizements, and telling of a better day. Darkness enshrouded the nations tired of idolatry, gross darkness covered the despairing people.

In the hearts of the faithful, the words of the Prophets foretelling coming deliverance and salvation by the advent of the Messiah, kindled their longing and desire to see the glorious day. God had set the time and place for the awakening dawning time, prepar-



ing in advance, so all was ready when the day was at hand. With power and commission from God the angel Gabriel descended from heaven appearing to Zacharias in the rebuilt temple near the altar of incense, as this faithful priest was attending to holy services, announcing that he would have a son, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost from his mother's womb." This amazing announcement came true, and here we have a little boy at birth endowed with the Holy Spirit; his whole lifetime consecrated to the great work of preparing the way. "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough places smooth; And all flesh shall see the salvation of God." John Baptist's whole life was ordered and directed by the Holy Spirit, and as Jesus says, "But what went ye out for to see? a prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee." Also we have this said of him, "And he shall go before him in the Spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Here reference to Elijah that holy prophet who lived so consecrated to God that Elisha asked that it be granted to him a double portion of his Spirit. Elijah says, "Thou hast asked a hard thing, nevertheless if thou shalt see me when I am taken up from thee it shall be so unto thee, but if not it shall not be so. Elisha saw him taken up, and received the Holy Spirit's working power in double measure.

The same Holy Spirit takes charge of John Baptist's life in measure we do not know, but, "In the Spirit and power of Elias" preparing the way in the hearts of the people, who were awakened out of their darkened, despairing condition by the dawning day light, whose



streamer pointing rays from the Sun of Righteousness arising. John the Baptist by the Spirit of God preparing the way, at last pointing his spirit moved hand says, "Behold the Lamb of God that taketh away the sin of the world."

Preparing the way for Jesus,  
To come upon this earth;  
Preparing the hearts of the people,  
For truths of priceless worth.

Preparing the holy hiway,  
Straight for the coming king,  
Preparing the holy angels,  
That shepherds hear them sing.

Preparing that John the Baptist  
Be holy all his life;  
Be filled with the Holy Spirit,  
And keep from the ways of strife.

Preparing his voice a trumpet,  
Resounding far and wide;  
Many people hear him calling,  
There by the riverside.

Preparing the water flowing,  
That people enter in:  
Baptizing them for repentance,  
From every kind of sin.

Preparing the way for Jesus;  
Pointing the people to  
The Lamb of God ever standing,  
For them, for me, for you.  
-1160 Star Route,  
Sonora, Calif.

-Next: THE HEAVENLY DOVE.

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"For thus saith the Lord God, the Holy One of Israel;  
In returning and rest shall ye be saved; in quietness  
and in confidence shall be your strength." Isa. 30:15.



## TYPES AND SHADOWS

By david A. Skiles.

It is interesting to note that in God's great plan of the ages, as revealed through his holy word, that many of his chief objects and purposes, and the consumations thereof; and of his marvelous designs, are prefigured by types and shadows. These symbols, types and shadows are only faintly or partially illustrative of the great objectives, substance, and final perfection and fulness of his designs and workmanship from the beginning of creation to its end; and then on into eternal and unending existence.

In Col. 2:16, 17 we read, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, WHICH ARE A SHADOW OF THINGS TO COME," thus signifying that the sabbath, as one of these objects, was a shadow of a future event or things to come.

In the beginning God labored six days, and on the seventh he rested from his labors. And is it not quite suggestive that this first seven day week typified the full duration of time? at the end of which the angel which John saw standing upon the sea and upon the land will declare that TIME shall be no longer. Here the climax of that which was faintly prefigured in the first week of time. And now what an incentive to each one for a full surrender to the condition required to have a part in that glorious sabbath of a thousand year reign with Christ our king.

The advent of sin into the world which alienated humanity from God and the truth, could alone be in part atoned for by the shedding of blood from the best of the flocks, and though this could not wholly erase the guilt of sin, but only defer it, it being insufficient, yet how vividly the slain lamb typifies the matchless greatness, and redeeming power of the LAMB OF GOD whose precious blood flowed, and can avail for the pardon of sins, that they may be banished into oblivion to be remembered no more.

As the shadow is only a vague yet true image of the



tree or object by which it is cast, so Jesus superceeds, excells and outshines the type a thousand fold.

The smitten rock that brought forth water that quenched the thirsty children of Israel in the wilderness, truly represented and proved to be the rock of ages: Christ Jesus, whose living water of life flows freely for every thirsting soul who hungers and thirsts for righteousness. Oh how much this water excells and transcends the water that supplied their physical needs.

In Holy Writ we see the church in the wilderness as she journeyed and turmoiled in the sins that beset her, no doubt eagerly longing for the Promised Land, the earthly Canaan, the land of milk and honey. And did it not point forward to the higher and nobler plain of the Christian Church? as she struggles on her pilgrim journey through this sin defiled world toward the heavenly Canaan, which is so far above the concepts of any earthly Canaan as the heaven is high above the earth.

Anciently the priesthood, and high priests were intermediateries between man and God. Israel approached God through a human priesthood. This gave way to our perfect high priest Christ Jesus. For he being made perfect, became the author of eternal salvation unto all them that obey him: Shadow and substance: Type and antitype.

Israel in Egyptian bondage and sore distress, cried, and the Lord heard their groanings and delivered them by way of the Red Sea, of whom it was said, "They were all baptized unto Moses in the cloud and in the sea." This perhaps figurative of the unregenerate sinner, loaded down with Satan's bondage; but who through faith, repentance and baptism is initiated into the kingdom of Christ; having his former sins washed away, he now purifies his soul in obeying the truth; walking the highway of holiness until the Jordon of death will open its portals to the immortal realm, and forever close them to all that is mortal.

The brazen serpent upon the pole: the very image of the thing that bit the Israelites, did not contain a drop of venom; but a fountain of life. Only the form of the serpent was there, truly typifying Jesus upon



the cross, who took upon himself the FORM of sinful flesh, yet so free from, and without a drop of sin in his holy being, he was lifted up that "Whosoever believeth in him should not perish, but have eternal life."

In the handiwork of God one feature is significant: that he starts or begins at the base, and ever works toward the summit. So may we in the language and admonition of the Apostle Paul, I Thess. 3:12, 13, "And the Lord make you to increase and abound in love, one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Grow in grace and righteousness unto the perfect day.

-Rossville, Ind.

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"CATCH US THE FOXES, THE LITTLE FOXES, THAT SPOIL THE VINEYARDS, FOR OUR VINEYARDS ARE IN BLOOM." Songs 2:15.

Commercial fruit growers of our day have more fear of the small parasites which feed upon the plants than they have of the great hurricane-force winds which occasionally blow in from the sea. Ship captains since ancient times have feared more the tiny shipworm which makes thousands of tunnels in the woodwork of ships than the great winds which the ship must weather. A giant tree which had stood for four hundred years lies on the slope of Long's Peak in Colorado. The tree was a seedling when Columbus landed in San Salvador. It was struck by lightning fourteen times and withstood the stormwinds of four centuries; but finally fell because tiny beetles killed it—little beetles so small they could be crushed between the fingers of a small child.

. . . Likewise the greatest threat to the Christian Church is not the organized forces of anti-Christian doctrines and philosophies, but the little forces of evil working from within. The little beetles and shipworms of jealousy, hostility, covetousness and prejudice within the brotherhood are a far greater threat to the Church than the great hurricane forces of evil in the world. -Selected.



## THE MIXING OF MORAL VALUES

Harrassed by a fast, inventive age, our generation takes little time to evaluate the ethical implications of many actions. Intrigued and preoccupied, men give little thought to the source and principle of right. Habit patterns are largely that of aping every one else. Consequently moral values are a matter of popular opinion or a giving way to a feeling that "this is expected."

## I

## AN OBSERVED FACT

There is a wide-spread bewilderment as to right and wrong. A clear line of demarcation between them has become blurred and dim. Our fore-fathers seemed to enjoy a tranquility that to the contemporary is vague and puzzling. Mixing of moral values has made the mark hazy and gray. Someone has said, "We are at one of those cynical junctions of history where men have discovered the almost rightness of a great deal of wrong and the almost wrongness of a great deal of good."

Our materialistic and sensuous age intoxicates. It causes a staggering in the moral arena that exhibits a loss of discernment. The feeling is that of becoming all mixed up and frustrated. So-called modern progress makes demands that argue against paying strict attention to what God says. Like Saul, the pressure of circumstances causes one to trump up excuses for partial obedience. This partial obedience to moral right will bring confusion just as is usually the result when work is left half done.

This tendency is not only among the non-church goers or the irreligious but is also seen in religious groups. The attempt to water down the true color of discipleship has caused it to fade and become increasingly dim. Much of modern religion would come under the pronouncement of Isaiah, who spoke boldly and clearly to his contemporaries. He said to those wise in their own eyes, who had mixed moral values till their senses were perverted, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isa. 5:20) Such a spiritual condition is void of all sense of moral distinctions. The true, contented, loyal disciple is able to discern the things that differ. This is the source of true religious joy and the result of genuine Christian experience. Today we have a confused front of religious standards and practices that are hard to define. They are off color, not wholly wrong and neither are they really right. Surely the distinctions should be more clear.

What was true in Isaiah's day is also true in ours. Contempt for good moral practice on the ground that it is old-fashioned will never change a moral fact. Neither is an old practice right simply because it is old. Evil never matures into good no matter what age. Sin is a disease from which man cannot escape by rationalization. There is actually an innate perception in the heart of every person, and the honest man will admit the good. The subtle expression of hate for the good is as old



as the human family. Cain discerned that Abel's works were righteous. They condemned him and he hated Abel. It's still the same old story. Confusion is the result of refusing to obey God. If we do not do today what we know we ought to do, some day we will become so confused in moral values that we will not know what we should do.

## II

## AREAS OF CONFUSION

First, there is confusion in the area of things. Ours is an age of things, but the same moral failure can be written of any generation. Things have always had a way of attaching themselves to man in such a way as to detach him from God, thus regarding the created and the creature more than the creator. Not only is this an offence to the personal God, in robbing Him of His glory, but it is damaging to man's person. The man who quickly said to Jesus, "I will follow thee," apparently never did so after Jesus had replied, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." Evidently things and circumstances intercepted his desire to follow. The rich ruler apparently had keen moral perception, for he said, "all these have I kept from my youth." Yet his sense of moral value was confused at the thought of giving up his possessions.

My I repeat that our fast inventive age is preoccupying. Even with the necessity of making a living, it is so easy to become overcharged and to fail to see the highest moral values. "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33) If we fail to put first the inner discernment of right action, and the seeking of the Kingdom values of righteousness and peace and joy in the Holy Ghost, then things will ironically mock us and take all the joy out of living. If we get mixed up in the value of things, thinking they are the source of happiness, we become the servant of things. This can blurr our moral vision and confuse moral issues until all our decisions are made in the light of circumstances and the condition of our things, and such decisions are usually wrong. "What shall it profit a man if he gain the whole world (or a small part of it) and lose his own soul."

Second, we might think of the mixing of values in the social area. Recently in a newspaper the editor quoted the words of Mark Twain which were put into the mouth of Huckleberry Finn, "Whats the use you learning to do right when it's troublesome to do right, and ain't no trouble to do wrong." He concluded, "So, I reckon I won't bother no more about it, but after this always do whichever comes handiest at the time."

This is the philosophy of many persons. Such thinking produces wrong instead of right. It creates moral anarchy where whim and passion rule. It yields frustration of mind, disappointment of heart, and actually brings disgust with self. Self-indulgence will never bring happiness. Even the way that seemeth right unto a man is the way of death. There is no way of getting around this. Moral lawlessness always leads to tragedy. Stealing, lying, murdering, coveting, adultery, and false



accusation are always wrong. Joseph might have evaded two years in jail if he would have yielded to passion instead of conscience. Because it is easy does not make it right. "Woe unto them that call evil good, that put darkness for light, that put bitter for sweet." The prophet condemns those that mix morals, or mix colors or mix drinks, and those who are wise and prudent in their own eyes. Modern wisdom has become very Pharisaical as it gloats over the fact that it has gotten rid of old fashioned ideas and ideals of morality.

The modern methods that are used to relieve men of guilt, such as having them believe they are not responsible for their sinful actions or that impure actions are healthy and normal is confusing of moral issues.

Recently in a fiftieth anniversary issue of a magazine there was published an article on the so-called emancipation of women since 1905, showing prints of cover pages of the magazine. It was a glaring example of mixing moral values when they called the taking away of the modesty of women by the term "emancipation." What is back of the speed with which modern society has accepted the nude? Is it not in the present-day methods which rapidly adjust the mentality to wicked trends? What would Isaiah say in our day? What a vivid example of calling evil good, and darkness light. Will the modern practice of ignoring the plain teaching of the Bible on modesty bring the so-called liberty they expect? Decidedly no. But rather it will bring to pass what Jude says, "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh." This generating of the fires of lust will end in the judgment of God.

Knowing these things, should not we as Christians watch and be careful to maintain marks of Christian modesty. The Bible certainly requires the body to be covered and the marks of distinction should not be hazy or confused. The high value of moral beauty is the inner man, purified and cleansed by the blood of Christ, graced with love, peace, joy, gentleness, goodness. These are values sin can never bring. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15)

The third area of confusion might be called the area of worship. As moral beings all men seek for some source of authority to justify their actions. Everyone has a standard. It may be a certain code of justice, the shrine of pleasure, or the altar of asceticism. The mystery of our being constantly calls for explanation. The theory of evolution has been hailed as a release from the thought of responsibility. It has had tremendous effect on present-day morals. It explains that certain kinds of conduct in primitive time were found beneficial and they called it good, and other kinds of conduct were harmful and these were called wrong. This reduces morality to the question merely of what is useful and harmful.

We need a higher source of right. Faith in a holy, just, merciful, and loving God as personally concerned and interested



in us is far superior to any other view. Unless we have a correct knowledge of God our morals will be perverted. We cannot mix the theory of evolution and the revelation of God without becoming confused. Neither dare we allow the emphasis on freedom and the necessity for release to shove obedience into the background. These attitudes taking root threaten the very fabric of civilization, ruining the sanctity of the home and destroying the very nature of the spiritual life.

There is only one remedy and that is to worship God in spirit and in truth. To worship God means to obey God. To obey God means that I must acknowledge Him as the highest authority in my life. If I acknowledge Jesus as my Lord, then I surely cannot serve a second master. As a committed disciple I dare not mix moral decisions with considerations of personal gain or desire. "No urgings of emotion, no intellectual pursuits, no physical recreation, no half-gods, no materialism, not anything at any time or anywhere dare be permitted to displace God from the throne of my heart." Almost every walk of life is demanding more specialization to the extent that it is claiming a loyalty of the hand and heart and head that borders on worship. Before we know it another Master will have moved in. Time and talent will be sacrificed at this new altar. We thus attempt to mix the high calling of discipleship and the demands of a materialistic age. This compromise and mixing of moral values is producing Christianity's most insidious compromise.

### III

#### THE RESULTING INDIFFERENCE

The best Biblical illustration of the result of mixing moral values is found in the church of Laodicea. (Rev. 3: 14-22) Here indifference is characterized as lukewarmness. They became rich, materialistic, and secular, and were thereby rendered totally blind to their moral and spiritual condition. They were wretched, with no real peace. They were miserable, without joy in the Holy Ghost. They were poor, having no faith to avail themselves of God's promises, and were minus treasures in heaven. They were naked, without the robe of righteousness. All this because they indifferently left Jesus standing at the door. What an indictment for a church professing the name of Christ!

Why was Christ nauseated? This is an emotion of which we read in no other place in the Bible. It was because he had repeatedly taught the importance of one goal, one purpose, one loyalty, and one ethic. He used terms like the straight gate, the door, the way, the single eye, not putting hand to the plow and looking back. He demanded total denial, total discipleship, and total service. Whatever we do is to be done to the glory of God. Such demands do not permit flabby, halfhearted, compromising, disinterested mixed motives and questionable morals. Christ wants us either to be for Him or against Him. Lukewarmness is sickening. It shows contempt for his love and ingratitude for His grace.

Communism will not tolerate an indifferent and divided concern. They demand total acceptance, total commitment, and total activity, with nothing to offer but death.



Should Christ expect less? Why do we live in the dimness of His light and walk in the grayness of borderline distinctions? Why be satisfied with the impurity of mixed morals, when He promises everlasting life? The need of the hour is zealous, true-blue disciples with pure, unmixed morals and a crystal clear vision of real values, having no other goal than to meet the challenge of the cause of Christ.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" —SWORD AND TRUMPET.

### THE PROMISED GOSPEL

"... the gospel of God, which he promised afore through the prophets in the holy scriptures." Rom. 1:1, 2.

The Gospel by which we are saved and which we preach is in the eternal purpose of God. God intended from the beginning to stamp into the beings of His creation the image of His holy character. When the sin of man threatened to defeat the divine purpose, God countered with a plan of redemption whereby even a sinful man could, if he would, be washed clean from his guilt and be established in the righteousness of God.

This plan He made known from the beginning. He gave to the patriarchs His word of promise, and wrote it by symbols into the sacrifices and feasts of the Mosaic law. Through His prophets, as Paul says, He wrote His promise into the Holy Scriptures. When Jesus Christ presented Himself as the promised Redeemer, the people of His time could know what He meant. The redemption accomplished through Calvary and Easter began the fulfillment of the promise given centuries before. Before the New Testament was written, the apostles could preach the Gospel— what had been promised and what had been performed. The New Testament record does not give us a Gospel; it simply puts into a written form the Good News that the Old Testament promise was being performed in Christ.

That is, the Gospel has nothing of temporary provision about it. It is not the hurried emergency plan of one whose other plans went awry. There is no mark on it to indicate that God was caught unprepared, and had to think up something quick. Any doctrine that



God was frustrated in His timing and had to throw in something for the parenthesis, something that the prophets knew nothing about, is simply read into the Scriptures, and not out of them.

The Good News was there all the time, and found its embodiment in Christ: that One would come to put down the enemy, and all his works; that God's kingdom would be final and would include men of all the nations; that the Messiah Servant would be sacrificed to save lost men; that judgment would put an end to evil; that God would write His law in the hearts of those who would receive it; that the divine image would be impressed upon human life. The Good News was that now in Christ all this was in process of realization—already in part, in completion when He would come again.

And so the church of this present era, the church into which we have come by the redemption wrought by our Lord, is not a sudden afterthought. We are the goal-people, who fit into the eternal purposes of Him who created us and who regenerated us by the work of Christ. The Old Testament Scriptures are ours, just as they were Paul's, and the New Testament is the proper sequel to the Old Testament. The whole Bible has a marvelous unity as promise and fulfillment, as purpose and accomplishment, as shadow and substance, as type and antitype, as a first covenant which is inseparable from the second covenant. Thank God for the Gospel of both the Testaments. -Gospel Herald.

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"Bible" means "The Book,"  
But if we pause to look  
And for a moment tarry,  
We'll find a whole library.  
Testaments Old and New  
Divide it first in 2.  
The Old reveals the plan divine,  
Its volume number 39.  
The New will lead our steps to Heaven;  
Its books consist of 27.  
One cover then on all we fix,  
And find they number 66.

-Guy Hootman.



## OBITUARY

MARY F. WAGNER, daughter of John B. and Elizabeth (Fitz) Wolf, was born near Astoria, Illinois, April 28, 1863, and passed away October 14, 1956, at Modesto, Calif., Aged 93 years, 5 months, and 14 days.

She was united in marriage to Daniel W. Wagner Dec. 25, 1895, who preceeded her in death in May, 1946; also one son, David, preceeded her in death, passing away at the age of 3 months.

She is survived by 2 sons and 2 daughters: Susie Wagner, Clay E., Elizabeth Cover, and Ernest Wagner, all of Modesto: one aged sister, Rebecca Buckingham of Quinter, Kans., one brother Jesse Wolf of Modesto, 15 grandchildren, and 8 great-grandchildren; also 5 step-grandchildren, and many other relatives and friends.

She moved from Illinois to Kansas about the year 1888, residing in Kansas and Colorado until 1913 when she came to Calif. where she spent the remaining time of her life.

She accepted the Saviour and was baptized in early life, and we feel she remained faithful to her baptismal vows throughout her long life. Having never been so well, her last illness extended over several years. She was much devoted to her home and family, and being so closely confined for the last five years or more, we will miss her keenly in the home.

Funeral services were held in the Old Brethren meeting house, at Salida, by the home brethren: Elders, Christie Cover, Paul Clark, and Joseph Cover. Scriptural readings from Psalm 103, and Job 14; hymns: 455, 384, 556, selected by the family.

She was laid to rest in the Wood Colony Cemetery; there to await the resurrection morning.

By the Family.

## OUR FRIENDS.

Fast as the rolling seasons bring,  
The hour of fate to those we love,  
Each pearl that leaves the broken string,  
Is set in friendship's bower above.  
As narrower grows the earthly chain,  
The circle widens in the sky;  
These are treasures that remain,  
But those are stars that beam on high.

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The Bible (continued from page 262)

The Word of God does not change but a spoken language does and therefore no version is final. The Word must not be confined to the provincialisms of any area or any century but must ever be in a language that sets forth clearly the Creator who made us and loves us all.

-Gospel Herald.

Editors note:- This article has been selected for its historical value; and not to enter the controversy regarding the superiority of any certain translation.



NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST  
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

Here now is where Christ's kingdom had its origin in the hearts of those true believers, who were wrought by the spirit into the image of Christ.

Christ plainly told his Apostles, "except YE be converted, and become as little children, YE shall not enter into the Kingdom of Heaven." This amounts to a plain declaration that they were at that time not yet converted in that sense in which the Saviour applied the word. This position is denied by great numbers of professors; and to explain myself briefly, is the reason for this digression. In the first place, the plain declaration of the Saviour should be enough to set the question at rest. He was speaking to his Apostles, and he says, "YE" that is, they to whom he was speaking "except YE be converted." Now if they were at that time such converted persons as the Saviour had in view, he could not have addressed them as he did.

The word conversion, (we all know) signifies change. When applied to man, it means that his views, sentiments, or faith, is changed. But every such change in man is not the conversion which the Saviour had in view. The language of the Apostles plainly shows that they had no conception of the nature of the kingdom which Christ was about to establish. And it also plainly betrays the self-love which dwelt in the heart. I do not allude to their language on this occasion only, but to their language generally, whilst the Saviour was with them in the flesh. The kingdom of Christ is a spiritual kingdom, and spiritual things must be spiritually discerned. The Apostles at this time had not yet received the Spirit; consequently they could not discern the kingdom, or the Saviour's description of it.

The greatest and most marvelous change in the mind, sentiments, or affections of man, which is recorded in the Bible, is that which was wrought on the Apostles and disciples by the power of the Holy Spirit, on the day of Pentecost; as well as what followed on other believers afterwards. From that time we do not observe a single expression betraying ignorance of the nature of Christ's kingdom, or betraying self-love in them. The love of God in the heart was displayed in all they said and did, and their love to the brethren, and even their enemies, was perceptible in their deeds and actions. There was no asking who was to be the greatest, who should sit on the right or left in the kingdom, no asking shall we smite with the sword, or shall we pray that fire fall down from Heaven and consume our enemies. They prayed God whilst being stoned to death, "Lord lay not this sin to their charge," and when they were buffeted, they went away rejoicing that they were accounted worthy to suffer shame for the name of Jesus. This was the change, or conversion which I believe the Saviour had in view, when he addressed the apostles as above quoted, and without which they could not enter into the kingdom of Heaven. God winked at the times of man's ignorance, but now the time had



come when the true light appeared, and he commanded all men every where to repent. By the power of the Holy Spirit, the kingdom of Heaven was set up in the heart, and until this was done, I conceive the change which the Saviour alluded to was not wrought.

The reason why Christ said to his disciples, that they could not bear those many things which he had to say unto them, was, because they were yet carnal; their hearts were not yet changed by the Holy Spirit. But when this Spirit would come, he would lead them into all truth. This is the reason why God did not give man the commands under the law, which he did under the Gospel. They were yet carnal, they could not bear or comprehend Gospel commands. Their hearts were in the world, and to direct them in a way in which they would be required to sacrifice worldly interests, would have deprived them of all comfort, and made them miserable. They could not "bear" it. Therefore they had to be directed in such a way as to make them as happy as the circumstances of their condition and relation to God would permit them to be made. For this reason they were directed in such a way under the law, as to improve their material condition, yet still directing their attention to some future good, and advanced condition far surpassing their present state.

It is very evident that Christ did not come into the world to improve its political condition, to advance worldly wisdom, to favor external interests, or in any way to improve the material condition of man. Every question having relation to any such end was evaded, and answered so as to attend to the spiritual welfare of man, and the salvation of his soul. Man's inclinations were already to strongly bent in this direction, and Christ's teaching and instructions were to draw him from it; and to direct him to the attainment of a higher, better, and more enduring substance. "Seek ye first the kingdom of God His righteousness, and all other things shall be added." He tells us not to care for what we shall eat, or what we shall drink, or wherewithall we shall be clothed. Rather enter into life lame, maimed, or with one eye, than having all our members, and be cast into Hell. And again, fear not them that kill the body, but after that can do no more, &c. These were his teachings in a general way, and show clearly the purpose which brought him into the world. The blessings which are amongst the first of his recorded promises, are of a spiritual or eternal kind. The blessings promised in the beginning of Christ's sermon on the Mount, I do not believe are intended to be bestowed on any one who is possessed of only one of the traits of character therein named, and destitute of all the others (if indeed this could be so). But I think the whole taken together is intended to form the complete character of a Christian, who from a motive of love to God obeys the further commands given in this sermon.

Moses, the law, or the legal ordinances and ceremonies, could not take away sin; or give the Spirit of God. Christ did this, showing that His power far exceeded that of the law. Christ as the Son over his own house, having given Moses the law and ceremonies (as his servants), all the authority they possessed, could very properly at his coming assume higher authority than



they possessed; and especially as he only authorized them to act till he came; and they by his authority spoke of his coming, and referred the faithful to him for a better knowledge of the will of God.

Christ now at his coming says, "Of old it was said, thou shalt love thy neighbor, and hate thine enemy." By that "of old," is evidently ment the statute of Moses, which was under the old covenant based on the law, (for there it says so.) But I as the new lawgiver say unto you, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." He also says, "ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that you resist not evil. But whosoever shall smite thee on the right cheek, turn to him the other also; and whosoever will sue thee at the law, and take away thy coat; let him have thy cloak also." Christ tells us why we shall do this. He wishes the children of God to be distinguished from those of the world. He says, "that ye may be the children of your Father which is in Heaven, for he maketh his sun to rise on the good and the evil, and sendeth rain on the just and the unjust." He will have us by this to show our parentage, and how it distinguishes us from others. "For if ye love them which love you, what reward have you." Or if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Christ will have his disciples to conduct themselves so as to distinguish them from the world, and show that they partake of the divine nature.

All will admit that Christ does give commands, and that we must obey them. I would ask what those here cited are, if they are not commands? Is there a single command given by our Saviour which sounds more imperative than these here named? He says of old it was said, so they shall do. BUT NOW I SAY UNTO YOU, DO THUS.

Christ told his disciples plainly that they would have to suffer. But he told them if they were persecuted in one city, they should flee to another. When his Apostles showed their self-love by asking who should be the greatest in the kingdom of Heaven, he reproved them severely, by telling them in very emphatic language, that unless they were converted and became as little children, they could not enter into the kingdom at all. And when several of them asked him, whether they should pray for fire to come down from Heaven and consume their enemies, he told them they did not know what manner of spirit they were of. When Peter drew his sword, the Saviour told him to put up his sword into his place. All Christ's conduct and actions, were in accordance with these teachings and declarations. When he was reviled, he reviled not again, when he suffered, he threatened not; but committed himself to Him that judgeth righteously. Peter says, he left us an example that we should follow his steps. I would ask our opponents, WHAT IS THE EXAMPLE OF CHRIST WHICH WE ARE TO FOLLOW?

These are Christ's direct teachings, and they are as plain as I would know how to make language. If the Saviour does not mean this, I am at a loss to know what the purpose of his lang-



uage is. Every syllable of his teaching is in this spirit of passive submission and non-resistance; and every action of his life was in accordance with the same spirit.

In view of the charge of Moses, that we shall hear Christ, and his own repeated declarations that we must obey his commands and do the will of the Heavenly Father, it is highly important that we form correct conclusions in regard to what he did teach. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Why call ye me Lord, Lord, and do not the things which I say?" And again, "He that hath my commandments, and keepeth them, he it is that loveth me. He that loveth me not, keepeth not my sayings. If ye love me keep my commandments. The Father which hath sent me, gave me commandment what I should say, and what I should speak; and I know His commandment is life everlasting." Now what are we to understand by his commandment, if those here alluded to are not such. Go into the world and preach, and baptize is his command, but what are we to preach? Evidently what He preached and taught; and as he says, "Teach them to OBSERVE ALL THINGS WHATSOEVER I COMMAND YOU." The first question with us should be, what are his commands? Then, the Old Testament, reason, and necessity, all must yield to Him, for Christ is supreme commander. The Old Testament, sound reason, and necessity; all harmonize with Christ's teaching, if examined and directed by the Spirit of God; but if it should be dark to us that we cannot bring them to harmonize, we must yet give Christ supremacy, for we are commanded to take every thought captive under obedience to him.

Paul says the mind shall be in us which was also in Christ Jesus. How are we to know Christ's mind if not by his words and actions? The Scribes and Pharisees evidently understood the Saviour to teach non-resistance, or else they would not have concluded as they did, "if we let this man thus alone, all men will believe on him; and the Romans will come and take away both our place and nation." The Christian nations are the greatest warriors known; and it is often asserted, that the best Christians make the best soldiers. If this is so, why did these wily and sagacious Jews come to the conclusion they did? If Christ's religion made them better soldiers than they were before, why could the Romans any easier take away their place and nation, than if they were not Christians? The same argument is made use of now against the non-resistant doctrine. "If all men would do so, what would become of the country and nation," they say.

So long as the Apostles hearts were not changed by the Holy Spirit, they could not rightly understand the Saviour's doctrine, or comprehend his meaning, when he spoke of his kingdom; hence the expressions before alluded to. But after they had received the Spirit, we hear them make no more such expressions. But all their teaching with their acts and deeds, harmonize and agree most perfectly with this self sacrificing non-resistant spirit. (to be continued).

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"And thine ears shall hear a word behind thee saying,  
This is the way, walk ye in it." Isa. 30: 21.



## Historical

### HOW THE BIBLE CAME TO US.

One of the greatest facts in history is that God has spoken to man. God revealed Himself through nature in a general way but in a special way He revealed Himself and His truth to man through Christ and the Scriptures. Truth came through personality as the Holy Spirit directed the holy men of old to write the oracles of God. Peter said, "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

The main theme of the Bible is the history of redemption. The Word became flesh and dwelt among us in the first century. The written Word, however, came into being over a period of about fifteen centuries, from Moses to the completion of the New Testament. In the list of authors we find the shepherd, poet, prophet, lawyer, doctor, and government employee. In spite of the long time span between Genesis and Revelation, and the diverse interests of the authors, they united in producing the greatest book in the world.

One of the old writing materials was papyrus. The pith of this plant was sliced and the strips were glued together in a way that produced sheets which were formed into rolls. The use of papyrus rolls dates back to the third millenium B.C. Another writing material, parchment, came into use about 200 B.C. Sheep and goat skins when cleaned and smoothed became an excellent and durable surface on which to write.

The Old Testament has come down to us in Hebrew and Aramaic. The oldest Hebrew manuscript of the Old Testament goes back to the tenth century A.D. However, the first translation of the Old Testament appeared in part about 275 B.C. when the Jews of Alexandria, Egypt, sponsored a translation into Greek, which was the spoken language of the Jews at that time. This translation, the Septuagint, was widely used by the early church. Many New Testament quotations are made directly from it.



The New Testament was written in Greek. A few scholars, however, believe that the Gospels were originally written in Aramaic. The earliest known Greek manuscript goes back to the second century A.D. One famous Greek manuscript, Codex Vaticanus, which includes both Testaments, dates back to the fourth century. In all, there are about 4,500 manuscripts of the New Testament.

As the Roman Empire spread, the use of the Latin language increased. Jerome, in the fifth century produced the Vulgate, the entire Bible in Latin. This translation was the Bible of Western Christendom for over a thousand years. As Christianity spread, the Bible was translated into the language of the country being Christianized.

Likely most of us are interested in the development of the English Bible.

Christianity entered Britain in the second century with the missionaries using the Latin Bible. The English Bible began to develop in the seventh century when a series of scholars started translating parts of the Bible. Finally, Wycliffe produced in 1382 the whole Bible in English translated from the Latin. Some of the well-known phrases of our Bible originated with him, e.g., "the beame and the mote," "the cuppe of blessing which we blessen."

Tyndale, in the sixteenth century, translated the Bible from the original Hebrew and Greek with the help of the Latin and German. His style is evident in two quotations, Gen. 39:2, "and the Lorde was with Joseph, and he was a luckie felowe," Matt. 6:7, "When ye pray, bable not moche." A series of other English versions followed until in 1611 appeared the munumental work, the King James Bible, called the Authorized Version. This Bible has standardized the English language and made a tremendous impact on English literature.

The British Revised Version appeared in 1885 and in 1901 the American Standard Version appeared in America. Within recent years a great variety of new versions have appeared as Weymouth, Moffatt, and Williams.

(continued on page 256)



## THE YOUNG CHRISTIAN

"Let us go forth therefore unto him without the camp,  
bearing his reproach." Heb. 13: 13.

I cannot give it up,  
The little world I know—  
The innocent delights of youth,  
The things I cherish so!  
'Tis true, I love my Lord,  
And long to do His will;  
But oh, I may enjoy the world  
And be a Christian still.

I love the hour of prayer,  
I love the hymns of praise.  
I love the blessed Word which  
tells  
Of God's redeeming grace.  
But—I am human still!  
And while I dwell on earth,  
God surely will not grudge the  
hours  
I spend in harmless mirth!

These things belong to youth,  
And are its natural right—  
My dress, my pastimes and my  
friends,  
The merry and the bright.  
My Father's heart is kind!  
He will not count it ill  
That my small corner of the  
world  
Should please and hold me still!

And yet—"outside the camp"—  
'Twas there my Saviour died!  
It was the world that cast Him  
forth  
And saw him crucified.  
Can I take part with those  
Who nailed him to the tree?  
And where his name is never  
praised,  
Is there the place for me?

Nay, world! I turn away,  
Tho' thou seem fair and good;  
That friendly, outstretched hand  
of thine  
Is stained with Jesus' blood.

If in thy least device  
I stoop to take a part,  
All unaware, thine influence steals  
God's presence from my heart.

I miss my Saviour's smile,  
Whene'er I walk thy ways;  
Thy laughter drowns the Spirit's  
voice,  
And chokes the springs of praise.  
Whene'er I turn aside  
To join thee for an hour,  
The face of Christ grows blurred  
and dim,  
And prayer has lost its power.

Farewell... Henceforth my place  
Is with the Lamb who died.  
My Sovereign! While I have thy  
love  
What can I want beside?  
Thyself, blest Lord, art now  
My free and loving choice,  
In whom, though now I see thee  
not,  
Believing, I rejoice.

Shame on me that I sought  
Another joy than this,  
Or dreamt a heart at rest with thee  
Could crave for earthly bliss!  
These vain and worthless things,  
I put them all aside;  
His goodness fills my longing soul,  
And I am satisfied.

Lord Jesus! let me dwell  
"Outside the camp" with thee!  
Since thou art there, then there  
alone  
Is peace and rest for me.  
Thy dear reproach to bear  
I'll count my highest gain,  
Till thou return, Rejected One,  
To take thy power, and reign!

-Selected.



## BIBLE STUDY:

## "NEHEMIAH"

Fourteen years (B.C. 444) after the return of Ezra to Jerusalem, Nehemiah led up a company and restored the walls; and the civil authority. Of those events this book is the record. When Nehemiah (a cup bearer for King Artaxerxes of Persia) heard of the fate of the remnant of the Jews that escaped captivity he was determined to do what they had failed to do because of their disobedience to God. He won the good will of the king and was sent on his way with letters to the rulers of the adjoining countries asking them to help Nehemiah with materials etc. He encouraged the people to rebuild the walls even though there was some opposition from neighboring countries. We have a detailed account in chapter three about the process.

When Tobiah, the Ammonite, saw he could not take God's people by force, he then tried craftiness; of which Nehemiah was well aware. So the wall was finished in fifty two days.

The people complained to Nehemiah about their land they had given up, etc, but he rebuked them and gave them a good example. He tells us he fed one hundred and fifty people every day.

Nehemiah gave his brother, Hanani, and Hananiah charge of the city of fourty two thousand three hundred and sixty Jews plus their servants.

There was a great revival in the newly built city. The law of Moses was read and explained by Ezra. The feast of tabernacles was again observed, and the people repented in sack cloth, and confessed their sins. They renewed, or made a new covenant to keep all the commandments of God. The Temple order was restored, and they admonished, strongly, against the thing that caused Israel's down fall again, and again; intermarriage with other nations.

Nehemiah must have rejoiced to see his people at home again in Jerusalem. He returned to King Artaxerxes (as he had promised) and after a time gained his leave and came back to Jerusalem.

Richard D. Skiles, Wakarusa, Ind.



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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

## WATCHMAN

Watchman! tell us of the night,  
What its signs and promise are:  
Trav'ler! o'er yon mountain's height,  
See that glory beaming star.  
Watchman! does its beauteous ray  
Aught of hope or joy foretell?  
Trav'ler! yes; it brings the day,  
Promised day of Israel.

Watchman! tell us of the night;  
Higher yet that star ascends.  
Trav'ler! blessedness and light,  
Peace and truth, its course portends.  
Watchman! will its beams alone  
Guild the spot that gave them birth?  
Trav'ler! ages are its own;  
See it bursts o'er all the earth.

Watchman! tell us of the night,  
For the morning seems to dawn.  
Trav'ler! darkness takes its flight;  
Doubt and terror are withdrawn.  
Watchman! let thy wand'rings cease;  
Hie thee to thy quiet home.  
Trav'ler! lo! the Prince of Peace,  
Lo! the Son of God is come  
-Selected.



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"And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us) . . . "

BY EVERY STANDARD in heaven or in earth, Jesus Christ is the greatest person that was ever in the world. Only one name in the whole universe stands above his; that is: GOD the FATHER. He is the "LION OF THE TRIBE OF JUDAH, THE ROOT OF DAVID," which we read about in the 5th chapter of Revelation, that was found worthy to open THE BOOK that was sealed with seven seals; although it was said that "No man in heaven, nor in earth, neither under the earth, was able to open the book or to look therein."

Greater things have been said about Jesus than of any other person that has been in the world. Greater names have been given him than of any other one; even the names THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE. He said greater things of himself than any one else ever dared to say. He said, "I came down from heaven;" "All power is given me, in heaven and in earth;" "I give unto them eternal life;" "I will raise him up in the last day." (Is it any wonder that those officers who were sent to take him at one time, reported back to those who sent them, "Never man spake like this man speaketh?"

He did greater things than any one else ever did. He healed ALL MANNER of diseases; he walked on water; he rebuked the winds and stilled the waves of the sea; and finally he raised the dead to life again. It was said of him that ALL THINGS were made by him, and with-



out him was not any thing made that was made. He told the Jews that God was his Father; he said that he had seen Abraham, and Abraham had seen his day. His mother was a VIRGIN. He said he had received power from God to lay down his life, and to take it again; and this he proved by rising again from the dead the third day after he was crucified, although his blood had all been shed at the crucifixion. One day he took three of his disciples with him, and went up into a high mountain, and was transfigured before them, and appeared in glory; and Moses and Elias (who had been dead many centuries) appeared with him. Lastly he led them out to the mount of Olives and lifted up his hands and blessed them, and while they beheld he was taken up in a cloud to heaven.

Such is the nature and character of Jesus Christ who was here on the earth about 1960 years ago. He was born about 4 B. C. and lived here about  $33\frac{1}{2}$  years, and all of these mighty things which he did were done within the last  $3\frac{1}{2}$  years of his sojourn on the earth.

He was the poorest man that ever lived; he owned no land, had no home, nor money; yet he has the richest Father in the universe, and is heir to all things. He had more friends and more enemies than any other person ever had. His brethren are numbered by the millions. He loved people more than any other person ever did, and sacrificed more than any one; yet he was more hated than any other person who ever lived. He was the most peaceable of all men; yet his own followers have fought bitterly about him. He had the purest doctrine and way of life; but the world turned it down. He made himself of no reputation- even refusing to be called "good"; yet his followers have multiplied to themselves exalted and lordly titles. He refused a throne while he was here- and ruled no one; yet his professed followers have ran greedily after thrones, and engaged freely in world politics and sought to rule the world.

He was spoken of by many generations thousands of years before he came; prophets and kings saw his suffering, and also his glory, without seeing him. It is now nearly two thousand years since he was here;



but many thousands of people who never saw him, love him dearly, and faithfully trust in his love and power. While he was here he was ministered to by both men and angels. The Angel Gabriel, who stands in the presence of God, was sent to earth before he was born to announce his immaculate conception to his virgin mother. An angel of God appeared first to the shepherds of Judea to announce his birth, and declared to them that the glad tidings should be to ALL PEOPLE, and also an "heavenly host" (perhaps the whole choir) sang his praise in the Highest Glory. Yet, for all of this, when he was thirty years old he was left ALONE in the "wilderness" with the devil forty days and forty nights without food; and was sorely tempted. He cried pitifully to God while on the cross, because he was forsaken; yet he prayed that his enemies might be forgiven.

There can be no higher honor than to be a friend and brother to this great JESUS. He has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

-D.F.W.

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### THE LOVE OF GOD By Richard Skiles.

Could we with ink the ocean fill,  
And were the skies of parchment made;  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole,  
Tho' stretched from sky to sky.

It seems the author has difficulty in magnifying the love of God enough. It might seem to us as though he has exaggerated it somewhat, but if we could in some small way comprehend the love of God we would probably find our english language lacking in words to express it. He loved us this much that he sent his only Son to be cruelly treated, and suffer and die on



the cross for us that we might have eternal life and again be in His presence. If we as fathers and mothers would do anything half so sacrificial for our children and then they would still turn against us and not accept us; how badly we would feel. How can God look down on this adulterous and sin filled people and still be patient and love us? Because He is plenteous in mercy. "Oh love of God how rich and pure! How measureless and strong." He is no doubt lovingly and patiently waiting for sinners to accept him and ask him for forgiveness of their sins. If we could look down on the sin of one big city as God looks on it, we would no doubt say, "It's enough," and stamp them out. But not God: for he is slow to anger and plenteous in mercy. He keeps knocking, knocking, knocking; wanting to come in and save our souls, but sin hardened man will not open the door. Still he is slow to anger and plenteous in mercy; giving us more time and opportunity. It appears as though people think they have to get rid of their sin and be a good person before God will receive them. This is not so. He wants us to come just as we are. Bring everything along! Then he will do what we cannot possibly do.- take away our sin! Wonderful thought!

David tells us however, that He will not always chide. Neither will He keep his anger forever. Sometime He will say, It is enough. Then those who have been turning him away all this time will cry for rocks and hills to fall on them to hide them from the face of Him that sitteth upon the Throne. Let us make good use of our time.

When hoary time shall pass away,  
And earthly thrones and kingdoms fall;  
When men who have refused to pray,  
On rocks and hills and mountains call;  
God's love, so sure, shall still endure,  
All measureless and strong;  
Redeeming grace to Adam's race-  
The saints' and angels' song.

-Wakarusa, Indiana.



## THE HOLY SPIRIT- THE HEAVENLY DOVE

By J. I. Cover

The way for Jesus was fully prepared by John the Baptist; for after the long time without the voice of the prophets, "the voice of one crying in the wilderness" was heard by the multitudes that came out to hear his words and many repenting of their sins being baptized. Until all the regions round about were in expectation.

As the Holy Spirit took part in the creation of this earth and its inhabitants, so now we see him assisting in the New Creation, beginning in preparing a body for Jesus to dwell in upon this earth. We read in the Angel Gabriel's Message, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; Therefore also that holy thing which shall be born of thee shall be called "The Son of God."

"He took upon him the form of a servant, and was made in the likeness of men". Jesus, the Son of God entered into this holy body; the Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace dwelt in that little innocent baby form, and we read "And Jesus increased in wisdom and stature, and in favor with God and man". He meets the great Forerunner, the Voice in the Wilderness, the great herald of the coming King at Jordan's banks and demands baptism. John the Baptist who already was filled with the Holy Spirit from birth, reluctantly consents saying: "I have need to be baptized of thee and comest thou to me? Jesus points unto the way saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness, then he suffered him". "And Jesus when he was baptized went straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit descending like a dove, and lighting upon him: And lo a voice from heaven saying, "This is My beloved Son in whom I am well pleased". The gentle, hovering heavenly dove, the Spirit of



God rests and abides upon him. The two great powers of the Godhead commissioned by Our Heavenly Father to begin the mighty work of redemption, The Holy Spirit was in the background, and the Son of God veiled in flesh and blood.

Can we comprehend some of this great work by the great creative forces of the universe here unitedly engaged to rescue sinful man in reconciling them to God? The Heavenly Dove leads on and Jesus follows into the wilderness there to be tempted of the devil. They work together in perfect harmony; perhaps the Holy Spirit at this time preparing also for his charge and mission to take place after the work of Jesus was finished. I have often thought we should think of the Heavenly Dove whenever we see those harmless little doves, and hear their soft wooing song at twilight and other times.

In quiet loving reminder of our duty, he comes to he comes to us as he came to Jesus with power to help in every time of need- ah yes- the gentle ways, the kind acts, the loving words; the tender care, the harmonious and temperate life; the holy consecrated person of our Saviour was so full and complete by the abiding, faithful presence of the Heavenly Dove who is so self effacing; so willing to work without being seen; to even help when he is not fully appreciated, and so high above every sinful way and word.

We see in these two powerful persons, united in the work of bringing our Heavenly Father's will to man; healing all manner of diseases, forgiving sinners, comforting the sorrowful discouraged ones, speaking against sin and sinful man, and preparing the sacrifice for our sins upon the cross, and finishing the work of our salvation in the grand and glorious resurrection- all these wonderful works were done without hinderance, powerful, pure and holy, without fault, blameless before God- these two The Son and Holy Spirit worked together as we read, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him," Wonderfully Jesus did answer Satan in severe temptations, so constant and true,



pass virtue unto those who needed healing and comfort, sustained in every effort for our good, by the leading of the Heavenly Dove who also never faltered or neglected his duty and care in this great work. And so on till the close of Jesus life upon the Cruel Cross saying, "Father into thy hands I commend my Spirit, and having said thus, he gave up the ghost". Do these last words refer to the Holy Ghost who had been his constant help, hovering over him and ministering unto him unto the end? Likely at the death of Jesus this sweet fellowship was broken for awhile, and the Holy Spirit left to behold those sad, sorrowful disciples, discouraged and cast down. This heavenly Dove who also beholds everything we do, may at times utter the sad sweetly mournful cry when beholding our weakness, our temptations, yet witnessing to everything we do and recording our every thought, word and deed. His work goes on and on till the close of time, near every true believer guides, guards, interprets, warns, and comforts, and safely conducts Gods dear children even to the pearly gates of The New Jerusalem.

Oh Heavenly Dove sent down,  
Upon this sinful earth;  
That we might wear a Crown,  
The gift of second birth.  
On gliding wing,  
From bright array;  
Where Angels sing,  
In perfect day.

Through riven sky and air,  
The Heavenly Dove descends:  
Down heaven's golden stair,  
And soon his journey ends,  
With gentle wing,  
And softer tread,  
He lights to cling,  
On Jesus' head.

Behold the Lamb of God!  
Rise from the watery grave;  
With fearless step he trod;  
Our way to life he gave.  
He prays in love,  
To God on high,  
Father above,  
Speaks from the sky.

Guide us along the way,  
And woo us with thy call,  
And if we go astray,  
Restore us lest we fall.  
Be near to bless,  
Unto the end;  
In kind caress,  
Be thou our friend.

In thunder shaking Voice,  
The heavens open wide;  
As Angel hosts rejoice,  
Descending glories' tide.  
Oh happy day,  
For all who heard,  
Of sacred way,  
And holy word.

-1160 Star Route  
Sonora, Calif.

Next:- THE COMFORTER.



## TRANSFORMED.

By David A. Skiles

In Rom. 12:2 we find the above word, in which verse we read, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." It is a generally accepted rule that the religion of Jesus Christ consists in keeping His commandments; and so we must accept these words as a command of Christ through inspiration of the apostle Paul. Though this command is perhaps more broad in its scope, and less pointed than such commands as "Thou shalt not steal" or "Thou shalt not kill," Yet we believe it as an underlying requisite that permeates the entire Gospel of our Lord and Saviour Jesus Christ.

Transformation, and conversion as alluded to in the Scriptures are very much parallel in their meaning and application, though perhaps transformation reaches a little farther in outward or visible form; but the Apostle makes it clear that a renewed mind must be the seat of the transformation, which gives proof of what is the good, acceptable, and perfect will of God.

It is an evident fact that the mind of man is entirely invisible to the human eye of his neighbor or fellowman; but in a measure can be interpreted by the outward form. Just as the outward form of a tree proves the kind and value of the timber within, and as the outward form of all vegetable and animal life determines its kind and identity, so we believe this same law and principle is fundamental and significant in the outward form, as well as conduct, of the child of God: the Christian.

God before whose eyes all things are naked and open can see the inward mind and intents of every heart; but human eyes see only their outward effects. As testimony to this line of doctrine numerous Scriptures might be given. In Matt. 5:14,15, Jesus says of his disciples, "Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on



a candlestick; and it giveth light to all that are in the house." Here is visibility made manifest. In II Cor. 3:2 Paul speaks of his brethren: "Ye are our epistle written in our hearts, known and read of all men." Here seems to be open recognition of Paul's work and labors in the church at Corinth, as they gave evidence thereof which could be seen and known by all men.

Jesus sent forth the Seventy, saying, "Go your ways: Behold I send you forth as lambs among wolves"- these so very unlike and diverse in nature; but their outward form equally unlike and diverse. Here we see righteousness and unrighteousness in their contrast.

In I Peter 2:9 we read, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Why a peculiar people? Because of being transformed within and without from that which is ordinary. It is written that God hates pride, and it is evident that pride has its origin and seat in the heart and mind of the individual; but is not ordinarily confined there, for He hates a proud look. So if we want to please Him, if we want to be fit subjects for His holy dwelling place, shall we choose that which He hates? or that which He loves?

Paul in II Cor. 6:17, in speaking of separation from ungodliness which also implies transformation, says, "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Almighty."

That God anciently chose the house of Israel to be a peculiar people unto himself, is declared in Deut. 14:2. He also gave them an outward sign of distinction, Num. 15:37 to end of chapter: the purpose of which was, that they may look upon this sign and remember all the commandments of the Lord to do them. The disastrous fate of the famous men of renown who evidently looked upon this as needless folly is given in the succeeding chapter.

When Balaam spoke the words that God put in his



mouth, Num. 23, He looked upon the hosts of Israel and said, "How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the tops of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his. Israel was God's peculiar and separate people in their generation and dispensation. The born again, converted, and transformed, and loyal people to the commandments of Jesus our Lord are His peculiar people today. And shall we be ashamed of these peculiarities? If we appear and do like the world, there is then obviously no cause for such shame. No let us not be ashamed to bear the marks of a Christian soldier. Jesus said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him shall the Son of Man be ashamed when he cometh in the glory of his Father with the Holy Angels. Which shall we choose? the favor of God? or that of the world? Judge ye.

In Acts 5 we see where the High Priest, the chief priests, and the officers of the temple became incensed and embittered at the apostles for preaching Jesus, forbidding them to do so, and even beating them, and commanding them that they should not speak in the name of Jesus. Which moreover they did not cease to do, and the minds of the apostles were so transformed and refined that they could, and did, rejoice that they were counted worthy to suffer shame for His name.

John the Revelator seen, and foretold the condition of modern Babylon, her worldly pursuits, and merchandise in which she was absorbed. Also her dreadful destiny, and destruction, saying, "The fruits that thy soul lusted after, are departed from thee, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all, for in one hour so great riches is come to naught." And John heard a voice from heaven which is saying to you, and me, "Come



out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." — Separation. Transformation.

Dear brother: dear sister: young and old, let us not be unequally yoked together with unbelievers; but let us be volunteer and loyal soldiers in holding up the Old Brethren cause, which we believe to be harmonious with the Gospel of Divine Truth. We now have the liberty of choice; we can choose or refuse; but that liberty will have ended when we stand there before the Judgment seat of Christ.

—Rossville, Ind.

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"BETHLEHEM'S TREASURES ARE TREASURES INDEED."

"And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2.

Bethlehem, a small peaceful town, had its population swelled by perhaps ten fold. Perhaps the same shepherds who received the angelic annunciation had seen, for days before, all the roads leading to Bethlehem filled with sad and weary pilgrims, trudging their way to be taxed by acruel heathen power. The people's minds no doubt were filled with thoughts of oppression and resentment. And on all lips and in all minds, thoughts of sadness and gloom, no doubt wondering if the power of the oppressor would ever be broken, as expressed in Luke 1:71, 74. How little did the sleeping city realize that the beginning of the fulfillment of this hope was taking place in their very midst on that historic night.

Redemption was promised in Eden at the time of the fall: therefore all the preparation of the ages to bring it to pass. All previous time pointed to, and prepared for this great event. Since that time all is memorial of it; and points to the culmination. To be born of a woman was the most appropriate way for Christ to come. Purpose of his coming was to take away sin.



No one can ever be saved until their sins are taken away—forgiven. "Behold the Lamb of God which taketh away the sin of the world."— D.F.W.

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#### WITHOUT DESCENT.

Hebrews 7: 3.

"Without descent" is a translation of the Greek word, agenealogeetos, but not the happiest rendering. WITHOUT A GENEALOGY, I take to be the true rendering. It is not only grammatically true, but it is also historically true. The world contains no genealogy of this great man, Melchisedec. Not so of the kings and chief priests of the Jews. Each of these had a genealogy written and carefully preserved. But no record having been made of the descent of Melchisedec, he was without one. Not that he had descended from nobody. For, in that case, he must have been a direct creation of God. Melchisedec was a Canaanite, and not being in genealogical connection with the sacerdotal families of the Jews, there was no register of his descent.

After the appointment of the first priests among the Jews, the office was hereditary. A man became a priest, all other things concurring, because his father was a priest. In consequence of this hereditary nature of the priest's office, a correct genealogy was kept, as in all other cases of hereditary offices.

Melchisedec was a specially called priest without reference to his precedent or succedent relatives; and in this respect he was a type of Christ, who sprang from a tribe of which Moses spoke nothing concerning a priesthood; and therefore it was not important that a genealogy should be kept. He had not his genealogy from them; v. 6.

#### FATHERLESS.

This same person is said to be fatherless, or without a father. There are two senses in which this word can be taken. 1. As spoken of a Man; and 2. As spoken of an OFFICER. As a human being he had a father.



But as an OFFICER he was the first priest in his family, and as really without an OFFICIAL parent as was Adam without a NATURAL parent. Now, it was as an officer that the Apostle here spoke of him. In proof of this see chapter 6:20, where he says that Jesus was constituted a chief-priest into the eternity, according to, not the genealogy of, but according to the ORDER of Melchisedec.

Again in chapter 7:1, he says, "this Melchisedec" was "King of Salem," and a "priest of the most high God," and he officiated as a priest when he "blessed" that eminent patriarch—Abraham, the father of all believers, circumcised or uncircumcised. To him, as God's priest, the patriarch gave "the tenth part of all."

The Apostle next defines his OFFICIAL name, MELCHISEDEC, which signifies "King of righteousness." This was not his PATRONYMIC. His paternal and maternal names, and his ancestry are lost; his official title preserved. HISTORICALLY, then, he is not only without a father, but he is also,

#### MOTHERLESS.

He was "first, on one side, King of righteousness, and then, on the other side, king of Salem, which is, king of peace." He was not named after a father, on the one side, nor for a mother, on the other. His name was entirely OFFICIAL—not parental. All we know of him is as an officer—nothing as a man, merely. To us he has, therefore,

#### NEITHER A BEGINNING OF DAYS.

The time of his birth is no where recorded. But, more particularly, and CONTEXTURALLY, the commencement of his reign, or beginning of his days as king; and the commencement of his priesthood, or beginning of his days as a priest, are both without a record, and consequently, to us, they can have no beginning. The days of a king, and the days of a priest, always mean their official days. When these days become a matter of reference, and their commencement cannot be ascer-



tained, they are, historically, without a beginning. So also in relation to their termination. He had

#### NEITHER AN END OF LIFE.

The end of a man's life is the time of death—the end of a king's life is the conclusion of his reign—the end of a priest's life is the termination of his priesthood. The time of Melchisedec's death—the end of his reign—and the termination of his priesthood, are all unknown. In his history there is no end to them.

The first we hear of him is as a king and a priest—the last we hear of him is as a king and as a priest. The sacred historian introduces him reigning as a king, and officiating as priest. He leaves him in the same conditions. He gives him neither father nor mother, nor a genealogy—neither a beginning of days, nor an end of life—but leaves him abiding a priest continually. So Paul found him in history, and so he presents him to us in type—an opposite anticipatory representation of our blessed King, and our glorious chief-priest. Being made a resemblance for the Son of God, he remains a priest INTO THE UNINTERRUPTED, OR CONTINUOUS HISTORY which God has given us of him.

All that Moses knew of Melchisedec was by revelation from God; for he live about four hundred years after this priest. The very reason why God did not give Moses the name of his father and mother—his genealogy—the beginning of his days, and the end of his life, is because he intended him for a resemblance of the Son of God, whose priesthood was as available with respect to sins committed before, as it is in relation to sins committed since his death.

This unbegun and unfinished history—this royal sacerdotal period—without an alpha or an omega, fitly represents our royal priest who was a lamb slain from the foundation of the world, and who now lives to make intercession for us.

He was an extraordinary personage, raised up for an extraordinary purpose. He was the first king whom God ever crowned—the first priest whom he ever consecrated.



His royal authority contemplated two results, and his royal title had two significations. The two results were RIGHTEOUSNESS and PEACE, of both of which he was king—"king of righteousness and king of peace." To him the unborn Levi—who had historic parents, a genealogy, the beginning of priestly days and end of sacerdotal life—to him this Levi, with whom the Levitical priesthood commenced, offered patrimonial tythes while yet "in the loins of his father," Abraham.

As Melchisedec received not his priesthood by inheritance from his father, so Jesus was not constituted a priest according to the law of a fleshly commandment, but according to the ability of an endless life.

This righteous and peaceful king and priest was a suitable type of our chief-priest who is holy, harmless, undefiled, separate from sinners and made higher than the heavens. The royal and sacerdotal history of Melchisedec fitly represented our ever-continuing priest with his changeless priesthood. His sacrifice was so perfect, and he was so pure, that he needed not to offer continual sacrifices. "By one offering he has perfected forever the sanctified." He entered once into the holy place, having obtained eternal redemption. He has not entered into holy places made by human hands, but into heaven itself, to appear now in the presence of God for us. There he is attired in robes of light, the glory he had with the Father before the world was—the costume which he put on at the time of his ascension, when he wrapped himself in a cloud of glory and passed beyond the regions of our atmosphere, to take his seat at the right hand of the Majesty on high. Before him all the principalities and the powers in the heavenly regions bend in profound respect and holy admiration. He wears the mitre—he holds the scepter. He is our priest and king—our anti-typical Melchisedec—our priest of the Most High God—our king of righteousness and peace!

To him every knee shall bend, whether of celestials, terrestrials, or infernals; and every tongue shall acknowledge his universal Lordship in order to the glory of God the Father. So may it be.— Gospel Visitor, 1872.

NON-RESISTANCE ASSERTED: OR THE KINGDOM OF CHRIST  
AND THE KINGDOM OF THE WORLD SEPARATED.

By Daniel Musser, 1864. (continued)

Paul says, Rom. 12, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Now does not the Apostle here show an exact agreement with our idea of what the Saviour teaches. Again Paul says, Eph. 5, "Be ye therefore followers of God, as dear children; and WALK in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God, for a sweet smelling savour." This is very exactly to the point of Christ's expression, when he commanded his disciples to love and do good to their enemies. He says they shall do so, "that they may be the children of their Father in Heaven," who deal so graciously with the children of men, as to send rain and let His sun shine on good and evil. The evil and unjust are God's enemies. The expressions of Paul and Christ are very nearly in the same words and surely mean the same thing. "Be ye followers of God as dear children." The more obedient a child is to a parent, the dearer it is; and parents do address them with expressions of endearment. But such children as are disobedient are not usually addressed as DEAR children. Children who love their parents and are attached to them, usually imitate their good example. Therefore the Apostle addressing his fellow believers, says, as dear children they shall obey God. Since they have been made children of God by faith, and partakers of the Divine nature by the spirit of God, heirs of God, and joint heirs with Christ, He will have them show their birth, nature, and nationality, by displaying in their deeds and actions, the distinctive attributes of the parent. But Paul says further, we shall "walk in love." What is walking in love? We have all experienced a sense of love, and know what it is; but this is a thing which we cannot command in ourselves, nor can others command it in us; and if we do experience the sensation it is not walking in it. We read a great deal in the Scriptures about walking. Walking in the ways of the Lord, in the law of the Lord, in the ways of their Father. Walking in the ways of the ungodly, in sin, in unrighteousness, &c., &c. It is evident therefore that to walk in the sense here intended, is meant our words, deeds, and actions. These shall be in accordance with the idea expressed by that in which we are said to walk. To walk in love, then, is evidently intended to mean that we shall speak, do, and act the part which love would dictate. But towards whom shall we thus conduct ourselves, or WALK? Evidently towards all men; even our enemies. Christ especially mentions them, our friends he need not mention; nature will teach us this, for even the Gentiles do so. But the Apostle makes his meaning very plain by telling us how we shall love and walk. He says, "walk in love as Christ also



has loved us, and gave himself for us." Now Christ loved us when we were His enemies, and showed His love by giving himself for us! Whilst we were doing despite to the spirit of His grace, He loved us and gave himself for us, and washed us in His own blood! Is it not evident then if we walk in love, as Christ loved us, we cannot take the life of any man? The Apostle's language is in complete agreement with what Christ taught in His sermon on the Mount. We can take no other sense out of it without doing violence to plain language. People some times say "they can love a man and snite him, they are not angry with those against whom they fight in battle, and by prosecuting a man for crime, they are doing him good." But it would be hard to convince a man that you love him, when you are thrusting at him with a sword or bayonet. At least it would not be "WALKING IN LOVE" towards him. Christ did not walk thus toward us. He could have prayed His Father and He would have given him legions of Angels to punish His wicked and malicious enemies. He gave Himself for us, our sins pierced His soul, and the wrath He was under for our sins, caused Him to sweat blood. Thus He loved us, and thus He walked toward us; and the Apostle will have us to lay down our life, rather than take that of another. John says, "if we say we know God, and do not keep his commandments, we lie, and the truth is not in us. But if we keep his word, then verily the love of God is perfected in us. And again, "herein is the love of God manifested towards us, because God sent His only begotten Son into the world, that we might live through Him." To follow God and walk in love, is evidently then to manifest our love by our deeds and actions, in the way that God manifested His love towards us; namely by His dealings with us.

The Epistles and "acts of the Apostles" throughout, breathe this passive non-resistant spirit, and without doing violence to their language, no one can gather anything else from them. Their actions, or walk and conduct throughout, as well show how they were led by the Spirit, and how they understood the Saviour. Paul says, being "reviled we bless, being persecuted we suffer it, being defamed we entreat; we are made the filth and off-sourings of all things unto this day." Not a single instance of resistance of evil recorded, or a command give that can be tortured into such an idea.

One of our opponents endeavoring to prove "non-resistance a false doctrine" says, "now I grant that the Gospel, adopted and followed out, would prevent war." This is all we assert and shows that the language of the Gospel is so plain, and our position so strongly maintained therein, that even our opponents are constrained to admit its truth! Whoever adopts the Gospel and follows it out, will not engage in war. But this will not prevent those who do not adopt and follow it out from doing so. No worldly government can adopt and follow out the Gospel. Government is founded upon law and justice; and this must have the executive power of the sword. The Gospel is founded on grace and mercy, and the lawless and violent will not regard. This same author says, Christ teaches the INDIVIDUAL, and not the State." And again, "Governments have no future beyond this

life, therefore they are not directly addressed by the Gospel message." This we admit, therefore it was not expected, nor intended, that Government should "adopt and follow out the Gospel;" but can any one deny that it was intended, that those who ARE addressed in the Gospel, should also adopt and follow it out? The individuals are addressed, and it is intended and expected that they will "adopt and follow out the Gospel," and what then? Why, according to the Author's own admission, "war will be prevented." I would ask the Author whether there ever was a Christian who did not "ADOPT AND CARRY OUT THE GOSPEL."

The mass of mankind did not receive or accept the benefits of Christ's mission; and their relation to God was consequently not changed by the Gospel. "He came to his own but his own did not receive him, but as many as received him, he gave power to become the sons of God." To those who did not believe on him, he said, they shall die in their sins, and whither he goes they cannot come. They shall not see life, but the wrath of God abideth upon them; their sin remaineth and they are condemned already. Christ came to restore the lost image in men, and establish the kingdom of heaven within him. Every one can perceive then that this work was only wrought in those who received Him, who believed in His name, or who were converted. But the condition of those who did not believe was not changed; they remained in their sins under the law and condemnation, where all men both Jews and Gentiles, lay before the advent of Christ; or even before the giving of the law or choosing of Israel. Their relation to God was not changed, their hearts were the same as before, their self-love was not destroyed, consequently they still remained where they had been since the fall of man. These have no new command under the Gospel, other than the invitation to repent and believe the Gospel; but as long as they did not accept the invitation, God could give them no better command than that which He had long since given them, and under which they could enjoy all the happiness they were susceptible of enjoying in their present condition and relation. Christ is not their priest till they embrace Him by faith; consequently to them there is no change of the law.

All those who truly believed on the Saviour were cleansed from their sins, and received the gift of the Holy Ghost, by the power of which thier hearts were renewed, and the lost image restored, by shedding the love of God abroad in their hearts. Self-love was destroyed, and as injustice and violence are the effects of self-love, so the cause being removed the effect must of necessity cease, and as the principle of Divine love which took its place would lead its possessor to walk in love to all men, there would as a consequence be no necessity for Government. But as avast majority of mankind did not believe, they could not receive the Spirit, and their hearts continued unchanged, and amongst these there will ever be unjust, lawless and violent persons, who need Government and sword, to keep them in subjection. These unbelievers the Saviour laboured to convict of their sins, and grieved because they would not know the things which were for their peace; but He gave them no commandment except that they repent and be converted; there



was no necessity for any of them, for obedience to no other command could change their relation to God; and this was the whole object of the Saviour's mission; besides they had all the moral commands in the law.

Before the coming of Christ, the whole world, Jew and Gentile, moral and immoral, just and unjust, were under sin; and their relation to God was the same, except that those who believed had the promise of justification through what Christ would do at His coming, and their faith brought consolation and hope with it; but they did not realize their hope in this life. Those who did not believe in Christ's coming, stood in the same relation to God as if there had never been a promise given. Yet they had the same law written in their hearts as the others had, and if they obeyed its moral teaching they enjoyed the natural reward of earthly prosperity and happiness, which was promised to faithfulness under the law. Thus after Christ came, those who did not believe were not benefitted by the Gospel. Their relation was not changed. They remained where they were before in the world, and under the kingdom of this world, and were in no way relieved from any duty, or deprived of any privilege, interest or reward, which faithfulness to moral duties entitled them to before.

Christ's kingdom is not of this world, therefore He did not interfere in the affairs of this world. He recognized the kingdom of this world and its authority, as one King recognizes that of another kingdom or nation. But he gave the kingdom, or those in it, no command except the one before alluded to. He came to establish His kingdom, and as there may be said to have been but one kingdom on earth hither to (all nations and kingdoms together composed the kingdom of this world), He had to take the subjects who would compose His kingdom out of that of this world. These having been brought into a new relation, and their circumstances changed, Christ gives new commandments. All the commands Christ gives must be considered as given to His disciples only.

God had created man in a supremely happy state. This happiness consisted in the love of God, and fellowship with Him. This love and fellowship was restored to the believer, and constituted a source of exceeding joy and comfort to Him. Now Christ says, we cannot serve God and mammon. God will not dwell in a heart filled with world and worldly care. Therefore He purges the heart of these, and gives such a law to His subjects as will preserve it from the evil influence the world would exert upon it. If we invest a person with the principles and virtues which Christ commands to His disciples, is the image not divine? God is love, and they that dwell in love, dwell in God, and God in them. These commands are all in love, and show to what stature we must be wrought if we bear the image of Christ.

(to be continued)

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To a severely afflicted man the question was put, "Do you see any special reason for this sore trial?" He answered immediately, "No, but I am as well satisfied as if I saw a thousand, for my Father's will is the perfection of reason.— Selected.

## Historical

### CHURCH GOVERNMENT IN THE THIRD CENTURY.

The government of the Church at the beginning of the third century was nearly such as we have described in the last chapter. (2nd century) The more important Churches were severally superintended by a bishop, possessed of a certain, but not very definite degree of authority, who ruled in concert with the body of presbyters, and even consulted on matters of great moment the opinion of the whole assembly. The provincial synods, of which we have spoken, composed of those bishops, assisted by a few presbyters, now began to meet with great regularity and to publish canons for the general ordination of ecclesiastical affairs. The Metropolitans gradually rose in consequence. Their dignity seems to have been conferred for life; but their legitimate power was confined to the calling and presiding in councils, and the fraternal admonition of offenders. Still it was the natural consequence of this system, acting on human imperfection, that the occasional presidents insensibly asserted a general preeminence over the other bishops, which it became their next step to dispute with each other; and that the other bishops, being now constantly distinguished from their presbyters by these synodical meetings, assumed both over them and the people a degree of ascendancy not originally acknowledged, but which it was not difficult gradually to convert into authority. If we are to bestow on any individual the credit of having accomplished a change so natural and so nearly insensible, that distinction may possibly be due to Cyprian; (the bishop of Carthage) certain it is, that he pleaded for episcopal supremacy with much more zeal and vehemence than had hitherto been employed in that cause. It seems clear, indeed, from several of his epistles, especially that addressed to Rogatian, that bishops possessed in his time, or at least in his Church, the power of suspending or deposing delinquents



among the clergy; yet even this was liable to some indefinite restrictions as to circumstance and custom, and to a direct appeal to a provincial council. And it does not appear that such power was frequently exerted without the consent of the presbyterial college, or 'senate of the Church.' From these facts, compared with the assertions afterwards made by St. Jerome and St. Chrysostom, (which we have already mentioned,) we infer that the actual progress of episcopal usurpation, during the third century, was much less than some have imagined- or at least, that the power of the bishops grew chiefly through the growth of their influence, and was not yet publicly acknowledged by the constitution of the Church.

We admit, however, with sorrowful reflections, that the individual conduct of some, perhaps many, among the directors of the Church, during the course, and especially the conclusion, of this century, deserved the reprehensions of contemporary and succeeding writers. Some as sumption of the ensigns of temporal dignity- the splendid throne, the sumptuous garments, the parade of external pomp- indicated a departure from apostolical simplicity and a contentious ambition succeeded to the devoted humility of former days. And though we believe this evil to have been exaggerated by all the writers who have dwelt upon it, since the abuses which we have noticed could scarcely be carried to violent excess by an order possessing no legally recognised rights of property, we may still be convinced, by the institution inferior classes of the ministry, such as subdeacons, acoluthi, exorcists, and others, that the higher ranks had made some advances in luxurious indolence.— Waddington's Church History.

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Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tune-ful; but Judaism said, "O come, let us sing unto the Lord;" and when Christ came, the angels greeted his birth with praise, and since then Christian song has gained fullness and strength with each century.-Sel.

## THE GOOD OLD HYMNS

There's lots of music in 'em—the  
hymns of long ago,  
And when some gray-haired brother  
sings the one I used to know  
I sorter want to take a hand, I  
think of days gone by,  
"On Jordon's stormy banks I stand  
and cast a wistful eye!"

There's lots of music in 'em— those  
dear sweet hymns of old,  
With visions bright of lands of light,  
and shining streets of gold;  
And I hear 'em ringing— singing, where  
mem'ry dreaming, stands,  
"From Greenland's icy mountains, to  
India's coral strands."

They seem to sing forever of holier,  
sweeter days,  
When the lilies of the love of God  
bloomed white in all the ways;  
And I want to hear their music from  
the old-time meetin's rise,  
Till "I can read my title clear to  
mansions in the skies."

We never needed singin' books in  
them old days— we knew  
The words, the tunes of every one— the  
dear old hymnbook through.  
We didn't have no trumpets then,  
no organs built for show;  
We only sang to praise the Lord,  
"from whom all blessings flow."

An' so I love the good old hymns,  
and when my time shall come—  
Before the light has left me, and  
my singing lips are dumb—  
If I can hear 'em sing them, I'll  
pass without a sigh  
To "Canaan's fair and happy land  
where my possessions lie."

-Selected.



## BIBLE STUDY

## -ESTHER-

This book gives a portion of the history of the Jews during the Babylonian captivity, at a time when they were in danger of being destroyed. Esther and Mordecai are the two outstanding Jewish characters.

The king loved Esther and so made her queen. About the same time Mordecai revealed a plot to take the king's life and the guilty were hanged. We are not told why, but the king promoted Haman the wicked Agagite. Because Mordecai refused to bow to Haman as the king had commanded, Haman obtained a decree that all the Jews should be slain.

Esther, in great danger of her life, came before the king and invited him and Haman to a banquet. The king discovered that night that Mordecai had saved his life, so he made Haman pay him a great public honor, causing Haman to be very troubled.

At a second banquet which Esther held for the king and Haman, she revealed Haman's wicked plan to destroy her people. Therefore the king had Haman hanged on the gallows Haman had built to hang Mordecai on. Since the command to destroy the Jews could not be changed, the king gave them the right to defend themselves, which they did. Many of the people helped the Jews, and the Jews slew many who tried to destroy them. An annual feast was declared and there was great rejoicing and feasting among the Jews.

The book closes as Mordecai is promoted next to the king in honor and power.

## QUESTIONS:

1. By what sign did Esther know that the king would receive her?
2. What was the plot against the king's life, and who were the guilty?
3. What was Haman made to do to honor Mordecai?
4. What was done to Haman's ten sons?

-Daniel S. Wagner  
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